

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., January 14, 1926

NEW SERIES
VOLUME XXVIII, No. 2

Rev. J. E. Wakefield became Advertising Manager of the Baptist Message Jan. 1st.

The Baptist Message says that in proportion to members the French Baptist Churches led all the rest in Louisiana in number of baptisms.

Dr. Frank Crane says that since 1890 the population of the United States has increased 68 per cent while the church membership has increased over 118 per cent.

Miss Lackey thinks with what the women in Mississippi are giving and the round up for the 1925 Campaign, Foreign Missions will get as much from Mississippi as from any other state.

The Churchman, an Episcopal paper published in New York, is raising an endowment of \$250,000, the interest from which is to be used to supplement its receipts, prevent deficits and perpetuates the paper.

Dr. John A. Huff of Oklahoma City has accepted the call to First Church, New Orleans, from which Dr. R. G. Lee recently resigned. He is highly commended by the Baptist Messenger.

There seems to have been given something over \$350,000 as a special Christmas offering to foreign missions by the churches. This does not include Christmas offerings by the members of the women's missionary societies, which is yet to be reported.

When certain men or institutions or papers become the rallying point for all sorts of complainers, we are reminded of the scripture which says, "Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them".

Dr. J. B. Lawrence, our former Mission Secretary, has been pastor at Shawnee, Okla., for five years. An average of 22 members have joined every Sunday; an average of two and a half for baptism. Over \$160,000 have been collected and there has been a gain in membership of over 1,000.

Dr. J. Whitcomb Brougner resigns as pastor of Temple Church, Los Angeles, to accept a call to First Church, Oakland, California. He has been in Los Angeles for 16 years, in which time the membership has grown from 1,080 to 3,500, and the annual gift to missions from \$5,000 to \$65,000. He is seeking relief from too great responsibility and nervous strain. He was for several years pastor of First Church, Chattanooga.

On Thursday of last week the First Church of Jackson sold their property on Capitol Street for \$215,450. There are some of the finest business men in the state in the membership of this church and they handled the matter in a way to get the best financial returns. They owned what is said to be the best available business property in the city, and the sale was well advertised and at public auction. There are a number of good real estate men in the church who know values and they were not afraid of it. The receipts from this sale will go toward carrying the new building to completion, just east of the New Capitol.

Faculty and students of the Bible Institute in New Orleans gave nearly \$1,500 to the special offering to Foreign Missions.

Mississippi College and Hillman College at Clinton opened good and strong after the holidays. Next, examinations.

The Louisiana Convention Board appropriated \$2,400 to be used in supplementing the salaries of student secretaries in churches adjacent to six colleges.

We have received a pamphlet from J. Henry Burnett called Institution Handbook, which gives information about the domestic arrangement for boarding schools which ought to be greatly useful. He had 19 years experience of this kind.

At the close of the week of prayer observed by the Women's Missionary Societies of the First Church in Jackson, and offering specially for foreign missions was made which reached \$1,000. One lady proposed to give half of it if the others would do the rest and it was soon arranged.

We feel sometimes like saying we will never again publish an article which covers more than a page of the Record. But when we get our minds all made up some brethren whom we are trying to protect request the publication of something very important. And it is too good to be left out. So here we are in the middle of a fix.

Brother D. W. McLeod renews his subscription, accompanied with a kind word about the Record. He is closing his work at Schlater and Morgan City. He has been pastor at Schlater for nearly three years, assisted in organizing churches at Philipp and Leflore, serving them as pastor. He has baptized about fifty persons and received nearly as many more by letter. He will make good anywhere as pastor.

Dr. J. C. Robert, now at Mars Hill, North Carolina, writes that the Southern Baptist Handbook is mistaken in saying that the great revival of 1857 did not reach the South. He remembers this Pentecostal season of refreshing, characterized by deep conviction for sin. He himself was converted in 1860. His father was pastor at Marietta, Ga., and about 100 were added to the church. He thinks the noon day prayer meeting at Fulton Street, New York, had great influence in the revival, and that many who a little later perished on the battlefields were prepared for eternity in these revivals.

Brother D. W. Moulder's work for 1926 is as follows:

First Sunday, Oak Grove (490 members) in Smith County and Beulah in Simpson County. Second Sunday, Concord in Rankin County and Live Creek in Scott County. Third Sunday, White Oak in Smith County and Clear Creek in Rankin County. Fourth Sunday he preaches to Good Hope, Beulah and Burns in Smith County. Fifth Sundays, at Burns. He gives up Centreville Church in Jones County, which he organized nine years ago and from which seven preachers have gone out. He also gives up Calhoun in Covington County, which he organized three years ago and built one of the best churches in the county.

The editor went this week to Louisville, Kentucky, to deliver the address on Founders Day at the Seminary.

Des Moines University of Iowa is a Baptist school but has more Methodist students than Baptist.

Reference was made some time ago to an effort now being made to extract from the Dead Sea salts of commercial value. Maybe it will yet become a place of thriving industry.

Pastor J. A. Bell having resigned at Poplar Springs Church, Meridian, on account of poor health, is temporarily at Badgett, Tenn., and will be glad to have a cheering word from his friends.

Why are some Sunday School classes, and some other organizations in the church like a tumor? Because they absorb the blood that ought to carry nerve building tissue to all parts of the body. And the bigger they grow the weaker the body becomes.

Dr. R. B. Gunter attended the meeting of the 1926 Campaign Committee in Nashville last week; also the meeting of the Committee to study the business methods of the Southern Baptist Convention, representing Mr. W. M. Whittington, who is in Washington. He will doubtless give some report in his department in the Record.

Brother B. T. Kimbrough, President of Clarke University, Louisville, Ky., says they have made a modest beginning at 412 Shubert Building in the education of nurses and medical missionaries. Recent additions to their forces are B. F. Dunkin, B.S., M.D., Corresponding Secretary, and George L. Pope, M.D., Medical Director.

Evangelists W. W. Kyzar and Joe Canzoneri will begin a tent meeting in Biloxi in co-operation with the pastors of the Baptist churches there Feb. 1st, to run for thirty days. The tent will be pitched for ten days in one part of the city and ten days in another. Then the meetings will be continued in the First Church building. The meeting will probably move to other places on the coast after March first.

There seems to be one part of college standardization which the experts along this line have overlooked; and that is the standardizing the students. These are a considerable factor in college life. Indeed it would seem that the colleges naturally exist for their benefit. And yet they have somehow been neglected. One of the greatest problems in school life is how to keep a bunch of youngsters together in the same classes. They grade all the way from imbeciles to geniuses, and yet they must be crammed into the same class, put through the same curriculum, cut off at a certain place, labeled B.A.'s or what not and sent out into an unprotected world. So many years at school, so many hours in the classroom, having looked at a library containing so many volumes, passed unscratched through a laboratory costing so much, having looked into the faces of so many Ph.D.'s; and they go out fool and philosopher alike. And it is hard to tell which from tother. Can't somebody get us a new standardizing machine for these youngsters?

"HE LETS THEM GO TO HELL UNMOLESTED"

W. J. Epting

Preachers are being discussed by the laity of the churches as never before. The other day I heard some men discussing preachers. One of them said concerning a certain preacher, "I sure do like him; he never stirs up trouble, he never hurts anybody's feelings, he is not always condemning something; the meanest devil in the world can listen to him and he will make him feel like he is somebody". The other man responded, "That is just the reason I do not like him, he lets them go to hell unmolested; a dancer or card player or Sabbath desecrater can teach in his Sunday School, sing in his choir or hold an official position in his church; he sugar coats when he should unmask the evil in his own ranks".

Churches no longer manifest as their chief concern their anxiety to know where a preacher went to school, how many degrees he holds, or can he get the endorsement of certain leaders; their concern now seems to be, "Is he dependable? Is he honest? Does he stand uncompromisingly for all the BOOK? Will he take a stand against his best friend before he will compromise on what God says?"

There is a growing disgust for churches and preachers who allow dancers and card players and Sabbath desecraters to take a leading part in the choir or teach in the Sunday School. Every church should see to it that the religious forces in the church take the lead in religious work. Training is important, talent is important, but neither training or talent can take the place of Christ-like living. A man may hold a college degree and be as ignorant as a billy goat on the Bible. One of our great difficulties is we are trying to win by the wisdom of the world, we are trying to get victory by the power of the flesh, we are trying to win the world by getting down on their level; we see too much of the wisdom and power and organization of man, and not enough of the Spirit, Word and Power of God. We need to urge the pulpit to get back to the Bible, and both pulpit and pew need to be on their knees confessing their sins to God. There must be a day of humility before there can be a day of power. We must quit preaching every fad and fancy and presenting every world scheme for social uplift and every world plan for world betterment, and confine ourselves to preaching the WORD OF GOD, and the Word of God is not every interpretation some learned man gives the Word. The best place to find helps for sermons is in the Bible and in communion with GOD.

FOOTBALL PROFESSIONALISM

From Associated Press

Agitation to "combat the tendencies to over-emphasize and professionalize" football may take concrete form when the national collegiate athletic association, representatives of colleges and universities in all parts of the country holds its 20th annual meeting here December 30.

Giving the signing of college under graduates by professional football teams and the banqueting of its all-American eleven by the New York Sun as examples of the developments which jeopardize the intercollegiate game, the association's executive propose five remedies to meet the existing situation.

These remedies, embodied in a tentative resolution forwarded to members of the N. C. A. A., in announcement signed by President Palfer E. Pierce, and Secretary Frank W. Nicholson would combat professionalism by (one) limiting pre-season training; (two) limiting the number of intercollegiate contests; (three) limiting the number of games played in other than college stadiums; (four) abolishing the so-called athletic scholarships and improper proselyting; and (five) encouraging intra-mural games.

The resolutions also would provide that educa-

tional institutions recommend to refuse hereafter to employ or continue in employment of any coach, trainer, rules official or other who in any capacity gives service to or aid in the promotion of professional football."

The resolutions also would provide need for such drastic steps by maintaining that "inter-collegiate football has become so popular and commercialized as to seriously affect the educational purposes of colleges that history and experiences teach that healthful, recreational, competitive sports, die when afflicted with professionalism; that promoters of professional football have this fall for the first time induced undergraduates to leave college and join their elevens, and that the New York Sun on December 5, banqueted a group of prominent undergraduates football players and presented to each of them a present of so great value that the acceptance of it as a prize by a winning athlete would have professionalized him."

HOME MISSIONS AND ITS RELATION TO WORLD MISSIONS

By Richard H. Edmonds,
Editor of Manufacturers Record,

The most crucial period in the history of the South and in the history of Southern Baptists, which will soon, so far as human knowledge can forecast, shape for generations to come Baptist work in this section and in the world, is now upon us. Let me stress this point and, if I can do so, deepen the realization of our Baptist people as to the problems which they now face in Home and Foreign Mission work.

When Dr. F. B. Meyer of London, finished that marvelous address which he delivered at the meeting of the Southern Baptist Convention in Baltimore at its last session in that city, I was standing by him when a reporter of one of the daily papers said:

"Dr. Meyer, what do you regard as the greatest mission field in the world?"

Without a moment's hesitation and with great emphasis on his words, he said: "America, for here you have all the world represented."

"A few years ago I heard Dr. Burt, the distinguished Methodist Bishop, who has wrought so marvelously in the development of Methodism in Italy, tell the story of his work there and give some facts in regard to one particular case. After he had been in Italy some little time, had learned the language and become acquainted with general conditions and saw the overmastering power of Catholicism and at the same time saw the tremendous possibilities of Protestantism in that country, he received an invitation to visit a small town, where he had never been. Arriving there he was met by a committee of Methodists. He found a community in which the Methodist faith prevailed, where a Methodist church was the leading religious body in the community, where an important school was controlled by Methodists and where nearly all the officials of the small town were Methodists. He had not heard of these facts before and made inquiry. The man who was the leader in the movement and who met him at the depot, told him this story:

"Some years before as a poor Italian, unable to speak a word of English, living in Chicago, he strolled out on the streets one Sunday night; he saw a brightly lighted church and entered. It was a Catholic church. No one welcomed him; no one grasped his hand and no one said a word of good-bye. The cold indifference with which he was permitted to enter and to leave caused him to determine that never again would he visit that church. The following Sunday evening he again strolled on the streets and seeing another brightly lighted church, he entered. He could not speak a word of English; the men who met him at the door could not speak a word of Italian, but they gave him a warm grasp of the hand; they took him inside and asked the usher to show him to a seat. He listened to the music,

though he could not understand a word that was sung. As he left the church, other hands grasped his and the people tried to tell him to come back again. He returned on the following Sunday and became so much interested that he determined to study the English language. After a while he knew it sufficiently well to understand what the minister was saying. He was converted—genuinely converted. He went home to tell his wife the good news of the Gospel. She was converted. They decided that it was their duty to return to Italy and carry with them the message of the Cross. They did so, and in their old native place they began the campaign which resulted in the establishment of a church, a school and a revolutionizing influence in the community which Bishop Burt was visiting. That was what Home Mission work in an American church did in carrying the Gospel through a converted Italian back to Italy.

At the meeting of the Baptist World Alliance in Philadelphia a delegate from Italy told a story of equal interest. He reminded us that a few weeks before there had appeared in the Associated Press dispatches from Italy and been published in American daily papers reports of a riot against the Baptist Church in some small town in that country. The people of the community had been made to believe that some disaster, which had come upon them was due to the Baptist Church. It was surrounded by a mob and the riot went on more or less actively, as I remember it, for a day or two. There were, however, in that meeting house, several Italians who had lived in America, been converted here, been naturalized here and wedded back at their old home. They sent word to the American representatives that they were American citizens and demanded protection. Instantly that fact was made known to the authorities, the rioting was suppressed and the people of the church were given ample protection. Here was another case in which Home Mission work in this country carried the Gospel back to Italy by men who had been converted here.

A few years ago a brilliantly educated Chinaman, professor of economics in a college in that country, came to the Johns Hopkins University to take a postgraduate course in Economics. The University Church, being immediately opposite the entrance to the Johns Hopkins grounds, this gentleman accepted an invitation one day to come over to some church reception. He became very much interested. He was converted, a case of real, genuine conversion. As soon as he finishes his course, and I believe the time is about up, he intends to go back to China, resume his educational work, and carry forward as vigorously as possible and to as many people as possible, the Gospel of Christ. Among other things he intends to print at his own expense some of the writings of Dr. A. C. Dixon and distribute them in China, believing that he can in this way reach the people of his own country. It is altogether probable that the work of this one man in China might in itself more than justify the building of the University Church—another illustration of what Home Mission work can do for Foreign Mission work.

Some years ago I had made an address on America as a world university. I called attention to the fact that hundreds and thousands of people from all over the world were constantly coming to this country. Through letters to their friends and relatives at home, or in their frequent visits back to their native land, they were carrying whatever of good or evil they had seen or learned in this country. If they had heard and accepted the Gospel of Jesus Christ, they carried it back to all the widely scattered regions of the earth from which they had come. If they had known only the evil side of American life, they naturally carried that back, and so as a mighty university and not with a few thousand students but with hundreds of thousands and in the aggregate millions of foreigners, America was molding them not only for its good or evil

that was
er hands
ell him to
following
d that he
age. After
to under-
He was
ent home
ne Gospel.
at it was
with them
so, and an
campaign
a church,
ce in the
ine. That
merican
a con-
d Alliance
old story
match a few
the Asso-
bun pub-
a riot
town
community
Baptist
and
I re-
ver, how-
lial
rted here,
t their old
can repre-
tizens and
fact was
noting was
h were
the case
nery car-
who had
ed China-
re in that
iversity
ics. The
y opposite
ounds, this
ay to come
came very
a case of
he fin-
is about
sume his
as vigor-
ole as pos-
her things
se some of
distribute
on this way
It is alto-
s one man
justify the
another il-
rk can do
address on
lled atten-
ousands of
constantly
rs to their
their fre-
they were
y had seen
had heard
hrist, they
red regions
e. If they
merican life,
d so as a
y thousand
nds and in
s, America
ood or evil

but for the good or evil of the whole world. Here was a field for Home Mission work which would carry to the world the evil influences which they might have learned here instead of the good.

I doubt not but that the readers of this article could find hundreds of similar cases if the situation was investigated.

The Mexicans, of whom there are hundreds of thousands in Texas, either carry back to Mexico the story of the Cross if they have been converted here, or they carry back a gospel of hate, according to what they have learned of us.

The Greeks in large numbers, Italians by the thousands and tens of thousands and other nationalities are locating in the South with ever increasing proportion. Upon the work of Home Missions will largely rest the supreme question as to whether these people will be given the true Gospel or whether they will continue to become more and more atheistic as the tendency is among many of these foreigners. The Baptists, therefore, and indeed all other Protestants in the South, have a responsibility in this respect so vast, so far-reaching that no words I can pen can possibly overstate the situation.

But let us forget for a moment this foreign element and consider the supreme importance of Home Missions by reason of present conditions in the South. At last the long predicted movement of population southward is under way. At present Florida is the center of it. This movement is probably the greatest voluntary population movement that the world has ever seen since the chosen people of old began their march out of Egypt into the Promised Land. It is expected that 2,000,000 tourists will be in Florida this winter. Every highway leading from the North and West to Florida is black with automobiles, while railroads and steamship lines are crowded beyond the utmost limit of their capacity to carry Northern and Western people into that State. Florida, however, is only one factor in this movement. This is but the beginning of a movement that will extend all the way from Virginia to the border line of Mexico. Texas is already feeling it to a great extent. The Mississippi coast is becoming about as active in development work and in drawing population from the West as is Florida.

The greatest industrial concerns in America are pouring millions and tens of millions and in the aggregate hundreds of millions of capital into the South. Vast artificial silk of Rayon plants costing in the aggregate from \$5,000,000 to \$10,000,000 each are being established in various parts of the South. Great cotton mill companies of New England are putting many millions into the purchase of established mills or building new mills in the South. Within the last two years upwards of \$100,000,000 of New England's money has gone into Southern cotton mill enterprises. Details without end could be given to show a movement of men and money into the South, beyond even the dreams of the most enthusiastic Southern upbuilders of the last twenty-five or thirty years.

Southward, the star of empire industrially and agriculturally and as the greatest tourist resort in the world, is taking its course. By reason of their preeminence in numbers Southern Baptists must meet this situation or be engulfed by it. I venture to say that there are thousands of places, literally thousands, where Baptist Church buildings are needed in order to meet this most pressing problem. As Southern Baptists, if we do not meet that situation, if we do not develop our own people spiritually by the extension of mission work through the activities of the Home Board and through a full realization on the part of ministers and laymen of this tremendous issue, we shall fail to measure up to the greatest responsibility, which, in my opinion, the Almighty has ever placed upon any denomination in the history of the world.

It is needless to say that I am a profound believer in Foreign Mission work, but I am equally

convinced that if we do not press to the utmost Home Mission work we shall dry up the source of revenue upon which Foreign Missions depend.

We cannot carry on our Foreign Mission work on the broad plane on which it should be done except we develop at home a missionary spirit and the creation of a broader realization of the responsibility to enlarge our Home Mission operations in order to build on the results of Home Missions the foundation for carrying forward Foreign Missions. I would not utter one word to lessen the enthusiasm for Foreign Missions. I would gladly to the utmost extent of my ability intensify that enthusiasm, but I believe with the deepest conviction of my soul that without a larger concentration upon Home Missions and a larger giving to Home Mission work, we will dry up the spring from which alone can flow the financial waters with which to carry forward Foreign Mission work.

In this fluxing period upon which the South is entering, what we do now will largely fix the destiny of the Baptist power, indeed, I might say of the moral and religious power of the whole South during all the coming years. We are entering a plastic age and like cement construction the South will soon become "set" for a higher spiritual life or for a lower spiritual life, and when once "set" only the power of God can ever change it. Today, under the guidance of Almighty God, Protestants can largely shape and mold what the moral and religious life of the South of the future is to be, but if we fail in this responsibility, the devil who is ever at work will see that this plastic age is "set" hard and fast and nothing then can break it down and soften and remold the South except that Almighty power which will work with us now if we but follow God's lead.

I am strongly inclined to feel, as much as I dislike to utter such an expression, that neither our ministers nor our laymen have been studying the mission problem of recent years as much as they should have done. In olden days every minister in the South was expected to preach occasionally on Home and Foreign Missions. The Secretaries of the Boards were then authorized to go into every part of the land and in a ringing challenge to the people as to the meaning of Home and Foreign Missions stir up their deepest interest.

Except for the magnificent addresses made at the meeting of the Maryland Union Association a few days ago by Dr. Love and Dr. Gray, and they were indeed superb addresses, I have not heard a sermon in Baltimore, or elsewhere, on Home or Foreign Missions for several years.

Have our ministers been at fault? Have they depended upon the work of the Southern Baptist Convention and the Southwide campaign to do the work which they should do in preaching on missions? Have our Sunday School teachers failed? Have our laymen failed to think, to talk and to work for missions? Indeed, have our people as a whole gained even a faint conception of the fact that, to an extent greater than ever before in our history, mission work demands the utmost power, the utmost stretch of financial ability, the unceasing effort of everyone throughout the South who professes to believe in that divine command, "Go ye into all the world and preach the Gospel?"

The money to carry forward this command of the Master is abundant in the South and it will be accessible for world missions just as we stress and develop our forces and resources at home.

Dr. J. G. Chastain of Ybor City Station, Tampa, Fla., sends love to all Mississippi friends. His health is excellent and his work among the Spanish speaking people prosperous.

General Feng Yu Hsiang, the Christian General of China, is leaving his country to travel and study world conditions, beginning with Russia. The reason for his leaving is not very clear.

A YEAR'S SERVICE IN THE MEMORIAL HOSPITAL

We fear that the readers of the Baptist Record did not get as full report of the year's work done by the Baptist Memorial Hospital as they would have liked. The paper in reporting the Mississippi Baptist State Convention could only give leading items from reports submitted, even if the report read was full. Taking it for granted then that readers not attending the Convention will be interested we give the following facts:

Quite a company of patients came in during the twelve months ending November first—11,103. Tennessee sent 6,802, Arkansas 1,712, Mississippi 1,923, and other States 666.

Of these 1,372 were charity cases, 783 coming from Tennessee, 266 from Arkansas, 218 from Mississippi, and 105 from elsewhere. Notice that for each State more than 10 per cent of the patients sent were charity. There were 65 preachers and dependents who had the free service which is extended to all preachers; 148 cases were cared for for the Crippled Children's Hospital and 116 for the Calvary Church Clinic.

When one thinks of the service represented, these further figures will be of interest: Number of operations performed 6,267, laboratory examinations 21,866, X-ray examinations and treatments 2,926, emergency cases 447, births 460, deaths 377—about 3%.

Total receipts of the hospital \$544,476.36. After paying running expenses, putting in new equipment and allowing for depreciation there was a balance on the right side of the ledger of \$1,139.80.

There is one other item which the hospital wishes its friends to bear in mind: Last year the Training School was full and there was a waiting list. Owing to the number graduating and other circumstances there is now room for some forty new students. The requirements are as heretofore: At least two years High School, good health, good character, 18 to 35 years of age, and a temperament for such service. Let applicants write in person to Miss Myrtle M. Archer, Baptist Memorial Hospital, Memphis, Tenn.

—M. D. Jeffries, Pastor.

MAN'S FAIREST HOPE

By Dr. L. L. Gwaltney, Editor Alabama Baptist
Price \$0.75

In this little volume the author has given us a very readable and instructive resume of his extensive research and careful study of that important subject, Immortal Life.

In this age of Rationalism and Materialism it is helpful for us to have a clear, positive, and impressive discussion of that which pertains to the spiritual and eternal.

As Dr. Mullins so fitly says in the introduction, "Dr. Gwaltney has given us an admirable summary of the general arguments for immortality and the Scriptures bearing upon it. This book will bring gladness to many hearts, and will reinforce the faith of any who give attention to its pages."

His discussion is convincing, strengthening, and refreshing; and while it will prove helpful to any, it is especially to be commended to those who are endeavoring to teach the Divinity of Christ in our Sunday Schools during the present quarter.

College publications by students have gotten into trouble lately through printing articles which were declared indecent. Among the schools included are George Washington University, Virginia University, North Carolina University and one other school in North Carolina. We have heard no such reports from or about any Baptist schools. We congratulate our students in Mississippi upon the high standards they have sought to maintain in journalism as well as other literary lines.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance
Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1917

RENEW PROMPTLY: Please send in your renewal promptly
and give your old address as well as the new when writing
us for a change. If you do not send in your renewal your
name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions
of 100 words, and marriage notices of 25 words, inserted
free. All over these amounts will cost one cent a word,
which must accompany the notice.

LEARN OF ME

Ability To Learn

There is the best sort of material for a sermon in these words of Jesus, and those immediately surrounding them. But we are not preaching now, as much as we like to do it. Just making a few remarks to start somebody else to reading and thinking this scripture over again. These words of our Lord are a blessed invitation to learn. There is nothing more alluring than to be learning something which widens our vision, strengthens our mind, feeds the soul, satisfies our spiritual hunger, allies us with all spiritual beings, brings us into fellowship with God. To learn, to increase in knowledge, to come into the possession of the soul's heritage of truth is to make the whole being alive and active; it is that which separates man from all the lower order of creation.

There must be ability to learn. We don't mean simply intellectual capacity, or potentiality, but the eager desire to learn and the willingness to be taught. We must be teachable, willing to accept instruction. All have heard the common joke that you can always tell a man from Boston, but nobody can tell him much. The hardest person in the world to teach, or to tell anything is one who already knows it all, whose pride consists chiefly in never acknowledging that he didn't know it already, and perhaps more also. A full stomach is never hungry and a full head has no room for any further information, nor desire for it.

This is not a condition learned from modern pedagogy. It is according to the teaching of Jesus. He had just said, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes". This is just another way of saying that the attitude of mind necessary to learn, even from the greatest teacher the world ever saw, must be that of willingness to be taught. We are in meekness to receive the implanted word which is able to save our souls. Long ago it had been said, "The meek will he guide in judgment, and the meek will he teach his way". The little child, with readiness to be instructed and guided, was to Jesus the true type of a disciple. And Paul found that in Achaia "Not many wise after the flesh are called". It is not that God puts a premium upon ignorance, but the knowledge of our ignorance is the beginning of all other knowledge, a willingness to accept instruction is an absolute necessity to progress in the knowledge of Jesus. Our motto must be eyes open and mouths shut if we are to learn what he has to teach.

And this is a moral quality or rather the result of inward moral conditions. Unwillingness to learn is due to the fact that further knowledge will render us uncomfortable in the way we live, or the position we now occupy untenable. The willingness to give up old practices or ideas shuts the door against knowledge, and makes us

critical of those who could give us further help in the knowledge of the truth of God. This is generally the cause of criticism of preachers or religious teachers and leaders. We are afraid we will have to move on. You will recall that this exhortation of Jesus to learn of him follows the visit to him of John's disciples and his remarks about John. He turns from John to the people who heard both John and him, and says whereunto shall I liken this generation.

As he had drawn a picture of John, he draws a picture of the people: whereunto shall I liken this generation. It is like children sitting in the market. Not playing; the point is that they were not playing, but sitting, "sulling". They say we tried to play dance music and you wouldn't dance; we tried to play funeral and you wouldn't play that. The people didn't like John's way and they didn't like Jesus' way. They refused to follow either one, though they were different in their method of teaching and conduct. They were not teachable, because they didn't wish to change their way of living.

There is an inseparable connection between learning and doing. We learn by doing; and when we refuse to do, we close all the avenues of learning. "Then shall we know if we follow on to know the Lord". Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life". Or to return to the passage with which we started, Jesus said, "Take my yoke upon you and learn of me". The yoke first and the learning second. Surrender to him and service with him is the condition of learning. "If ye continue in my words, ye are my disciples and ye shall know the truth". Jesus couldn't instruct Nicodemus because he avoided submission and adherence to Him. In the last chapter in the Bible we read, "His servants shall serve him, and they shall see his face". To know God intimately is possible only to those who serve him.

Happy are we if we can hear the Master's words of commendation: "Blessed are your eyes for they see; and your ears for they hear". Perhaps the Old Testament passage most often quoted in the New is that from the sixth chapter of Isaiah, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them". When the gates of knowledge are closed the door of hope is shut. Darkness is doom.

THE OPPORTUNITY TO LEARN

When Jesus said "Learn of me", he opened wide the door of opportunity. When Jesus lived among men, he was their teacher. This is pre-eminently his title, and teaching was more than all else his occupation. It was such an opportunity to learn about God and all things pertaining to him as the world had never seen before. There was never anything comparable to it. He could truly say to Nathaniel, "Ye shall see the heavens opened and the angels of God ascending and descending on the Son of Man". The gates of the spiritual world were swung wide to the souls of men, and Jesus was himself the medium of communication and the means of instruction. He is the only avenue of instruction and had always been. In the beginning was the Word. He was in the world, though the world knew him not. And the pity of it is that when he came unto his own, they that were his own received him not.

But what we are now saying is that Jesus is our opportunity to learn; the only opportunity for us ever to learn anything real and satisfying and saving about God and spiritual things. Let us not get away from that discourse which followed the visit of John's disciples. He had seen that this generation like spoiled and peevish children had missed their opportunity to learn. He

specially pronounces judgment upon the cities about the Lake of Galilee where he did most of his mighty works. Then he says "No one knows the Father save the Son and he to whom the Son willeth to reveal him". This was their opportunity. There is no other way to know God. There is no other person who can reveal him. It is within the will of the Son himself to say to whom the knowledge of God shall come. It is for him to say who shall be the recipients of the knowledge of his saving grace. Whenever and wherever Jesus is preached here and here alone is the way open, and he is saying in appealing tones, "Learn of me".

Again Jesus is not teaching by word only but by example when he says "Learn of me". When he says, "Take my yoke upon you", he is offering us one end of the yoke while he himself bears the other. He not only tells us how to do, but he shows us. He says, "Learn of me, for I am meek and lowly of heart". He is embodying his teaching in his character. We can never learn merely by being told, we must be shown. We can learn more in five minutes by seeing the truth with our eyes than we can in five hours by hearing it with our ears. Furthermore if we hear it, but don't see it, there is sure to be confusion. Jesus not only said I tell you the truth, he also said I am the truth. And when he invited us to "learn of him" he was not calling us to listen to his words but to look at his example. He is our opportunity to learn about God for he is the only one who has truly revealed him in a way men may see and understand.

Our opportunity to learn of him is the better for his being a sympathetic teacher. There are teachers in schools and colleges who have knowledge a plenty, but they seem to lack the ability to make the contact with the pupil. They cannot get his point of view. They are ready to hand out the chunks of knowledge and it is left to the pupil to get it or leave it. We have seen a few preachers who were so absorbed in their interest in the truth they were preaching that they had no time for concern about the people who were listening to them. But Jesus had not only a head full of knowledge, but also a heart full of compassion. Of him it was said, he can bear gently with the ignorant and erring, he is a merciful and faithful high priest in things pertaining to God. The very appeal he makes in this paragraph which we are studying shows his sympathy: "Come unto me all ye that labor and are heavy laden, and I will give you rest. I am meek and lowly in heart".

Some preachers like to preach but they don't like to be bothered with people. Not so with Jesus; he said "Come unto me". Some religious teachers like to select their companions and friends. Not so with Jesus; he said "Come unto me all ye that labor". Some would choose the independent or well to do. Not so with Jesus. He calls those who labor and are heavy laden. It is easy to learn from a teacher like that. Pupils can get more from a teacher to whom they can draw near; from one who invites confidence and companionship.

There remains room only for a word about the peril which such an opportunity brings. Peril is only the reverse spelling of opportunity. The chance to learn from him puts us in danger of losing not merely the chance to know more, but of losing what we have. From him that hath not shall be taken away even that which he hath. Listen to the fearful predictions about Bethsaida, Chorazin and Capernaum. They had the greatest opportunity of all because Jesus labored long among them. Theirs was the most fearful calamity, to be absolutely wiped from the earth. Listen also to his tender call on his last visit to Jerusalem: "O Jerusalem, Jerusalem, if thou hadst known, even thou, the things which belong unto peace. But now are they hid from thine eyes". Fearful is the word of Jesus, "Whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall, it will scatter

him as dust". We have today the high privilege of knowing God through Jesus Christ. If we miss our opportunity the very blessing is turned into eternal doom.

It is said that Georgia Baptists include \$10,000 a year in their denominational budget for their state paper.

Brother W. C. Sugg has been a regular subscriber to the Record since 1878, the beginning, and says it has been a household companion, better with each issue.

East McComb Church presented Pastor W. A. Gill with a handsome, new closed car as a Christmas present. He is happy not only in the gift but in the continued affection of his people.

One of the best ways to interest the people in the things The Baptist Record stands for is to call public attention at the Sunday service to some helpful thing you have seen in the Record.

Dr. Compere, editor of the Baptist Advance, was recently given a white gold watch by the class in Sunday School which he teaches in Little Rock. His wife's class also gave her a cameo pin.

Brother V. B. Tucker of Ecru came in a few days ago and renewed not only his own subscription to the Record, but those of his seven married children. He is a young looking man, yet, and has great reason to be grateful for those whom the Lord has given him. Blessings on them all.

Of course only a few of the Woman's Missionary Societies have reported the results of their special offerings for the foreign mission debt, but it brightens the skies to hear that the ladies of First Church, Jackson, have reached the \$1,300 mark; the Columbus W. M. S. the \$1,000 mark and Clinton \$300.

President H. G. Noffsinger writes that Virginia Intremont College of Bristol, Va., has been admitted to membership in the Association of Colleges and Secondary Schools of the Southern States, this acknowledging it as a Standard Junior College, the second Baptist school so admitted.

It is announced by the Motion Picture Producers and Distributors of America, Inc., that Ex. Gov. Milliken of Maine has been elected their Secretary. He was at one time President of the Northern Baptist Convention. These people are trying mighty hard to make their business respectable by employing men prominent religiously and politically. If they spent as much effort in improving the character of their pictures they would perhaps have better success and deserve more support.

The Crusaders' Champion, Vol. 1, No. 1, is to hand. It is beautifully gotten up, vigorous in utterance, draws from a wide range of contributors and has a very definite objective. It is financed, as we understand, by Mr. Geo. F. Washburn, who is General Director. The purpose of the paper is to champion the Bible and the Christian faith and oppose the assaults of evolutionists. The place of publication is Clearwater, Fla. Our hearty good will goes to every enterprise which holds up the old truth.

Last week we had an announcement in the advertising part of the Record from the Gulf Coast Lines, which will take a great delegation from New Orleans to Houston to the Southern Baptist Convention. Mr. E. N. Rossiter is the Traveling Passenger Agent for this road, and you may be sure that a railroad man who has enterprise enough to begin this early the preparations to take our people to Houston will make

everybody comfortable. The schedule, which is very satisfactory, will be published later.

It seemed bad enough that the Secretary of the Treasury, who had charge of prohibition enforcement, is a former distiller. And now the Word and Way passes on the report that General Andrews, who has immediate charge of prohibition enforcement, "is a wet and a close friend of Mr. Stahn, who is head of the League Against the Enforcement of Prohibition." It seems that Al(cohol) Smith is not the only one soaked to the skin.

The Baptist of Chicago in its leading editorial recently spoke of the drift to Romanism on the part of many Protestants. To our minds that is a perfectly natural result of the Roman Catholic Church holding stoutly to the idea of authority embodied in the church, and the abandonment of the authority of the Bible by many in Protestant churches. If there is no authority outside ourselves to which we must bow our wills, then there is no religion. The idea of authority is essential to religion. Rationalism is the negation of authority.

The financial plan of the Church at Oxford is one worthy the study and imitation of every church in the state. When the subscription is made to the denominational budget, the amount is discounted by ten per cent for possible losses by death or otherwise and the church treasurer is instructed by the church to send to Dr. Gunter every month one twelfth of this amount. The church assumes responsibility for the nine tenths of the subscription, and they "don't say maybe". Do you think it a good plan? Do you think your church can do it?

Frank Bohn cites the case of a professor in one of the American colleges who gave up a \$5,000 professorship and went into business at \$25,000 a year. For a remedy he proposes that the salaries of professors be increased to \$30,000 a year or more, in order to hold high grade men in the teaching profession. It is a sickening proposal, also futile. As long as society is organized for profit rather than service the profit-making functions of society will outbid the service functions of both education and other public service and rob them of the talents that society requires for its life. Only a deep revolution in its sense of values can save it.—The Baptist.

We acknowledge receipt of The Southern Baptist Handbook for 1925 by Dr. E. P. Alldridge of the Sunday School Board in Nashville. Dr. Alldridge is not only a specialist in statistics, but a great student of Baptist Conditions in the South. So that beside the usual "Book of Numbers" which gives the latest available figures for all our Baptist bodies and Baptist work, he furnishes us each year with a report on some special phase of the work. This year he gives us a great deal of valuable information on Evangelism and Evangelists, historical and personal. It is a wonderfully informing and helpful book, which every preacher and many others interested in the work will find a necessity for constant reference.

The American Baptist Year Book is published annually by the American Baptist Publication Society. The new volume is just received, and sells for 75c—paper bound. We don't know whether there was any agreement between the Publication Society and our Sunday School Board as to the territory which their year books should cover, but there seems a very happy arrangement so that much information is in each which is not in the other. They are complementary and we do not see how anybody can get along without the information they give. This volume is chocked full of it and is so conveniently arranged that you can easily find what you want. If any Baptist group or institution is left out, we didn't notice it. And about every Baptist preacher in America is listed there.

CONVENTION BOARD DEPARTMENT

Evangelism

Evangelist W. W. Kyzar with the State Board Evangelistic Singer Joe Canzoneri begin the first of February a month's series of meetings in Biloxi. The plan is under the direction of Reverend S. G. Posey, pastor of the First Baptist Church. The first ten days will be in West Biloxi, using the Board's tent, the next ten days in North Biloxi with the tent, and the remaining days the services will be transferred to the Church where it is hoped that all who shall have been won prior to that time may be enlisted in the church life. The pastor of the First Church, W. W. Kyzar and Joe Canzoneri will make a most excellent team for a month's campaign.

The evangelistic work seems to be headed in the right direction this year. Calls are coming for the force for a whole month in one place. From some counties requests are coming for six weeks. If the requests justify it, another team will be placed in the field. We are not likely to over emphasize this phase of our work, provided the churches become sufficiently interested in it.

Stewardship and Budget Work

The Stewardship and Budget work of the State Convention Board is being transferred to Reverend J. S. Deaton, who has been selected by the Board as general director. You will do well to keep in touch with this phase of the work as published in the Baptist Record. Brother Deaton will keep check on all churches. We hope by the close of the year to have twice as many churches with the budget system in operation as we had last year. This is an advance step. The churches are coming more and more to approve of this method of financing the Kingdom. Very few people, when they understand it and are willing to put forth the energy necessary to put the plan into operation, raise any objection to it.

The Southern Baptist Convention for six years has not been operating a budget. We have simply had a financial goal, or a financial objective. The Southern Baptist Convention is beginning to realize the importance of a budget system. Had there been a budget system throughout the South for Southwide causes, the Boards would now have little or no indebtedness. Our State Board work for this same period of time, and even longer, has been operating under the budget system. The appeal now is to enlist all the churches in such a system. Leland Church, which did not succeed in enlisting so many members a year ago, now reports that all members except seventeen, have adopted the budget system for their system of giving. The Church is hopeful of enlisting even this small minority and thus present a 100% program for the budget work.

The 1926 Budget

The State Board has appropriated about \$78,000.00 for State Mission work for this year. This will call for large giving. We are all well able to meet this, but let us remember that State Missions receive only 17% of the total budget. From the majority of churches reporting on the canvass, the subscriptions are in advance of what they were a year ago. This adds to the prediction that 1926 is going to be our greatest year.

The Biblical Recorder of North Carolina says that its deficit of \$4,000 on last year's expense was not made up out of mission funds but by the stockholders out of other interests. We did not suppose that mission funds were used, as the paper does not belong to the Convention Board in North Carolina.

It was stated in last week's Record that information had come to us that Brethren C. E. Welch had accepted the call to Pickens and that Brother Flint had been called to Goodman. Brother Welch informs us that neither piece of information is correct.

WHILE LOVE OFFERING NETTED \$500,000 FOR FOREIGN MISSIONS, PROMOTION OF WHOLE PROGRAM IS ONLY ROAD TO DENOMINATIONAL SUCCESS

By Frank E. Burkhalter

While the Cooperative Program Commission at its session in Nashville, January 5th, rejoiced in the good news from Secretary Love of the Foreign Mission Board that the special Christmas love-offering for that cause would net \$500,000, and in the announcement from President Mullins that the special building campaign of the Southern Baptist Theological Seminary had realized in cash, short-term subscriptions and sales of real estate \$1,500,000, the Commission by a rising, unanimous vote voiced its conviction that the only road to permanent denominational success lies in the constant, united, wholehearted support of the Cooperative Program on the part of all our agencies, churches and individual members.

Having reaffirmed its faith in the Cooperative Program as the only means of building up a stable, permanent financial support for all our denominational enterprises, the Commission reaffirmed the declaration of the Southern Baptist Convention in which it was urged that no special campaigns, state or Southwide, be projected for any special interest or institution during 1926. Going a step further, the Commission urged that all interests represented in the Cooperative Program shall not directly or indirectly solicit designations for their specific work but that all shall work and appeal directly for the whole program and the established distribution of funds.

In order to pave the way for the development of a budget of distributable funds, sufficient in size to take care of all our missionary, educational and benevolent enterprises, the Commission asks that all causes, state and Southwide, reserve the thirteen months intervening between November 30th, 1926 and January 1st, 1928, free from all special campaigns so that there may be a united, far-reaching campaign to increase distributable subscriptions to the Cooperative Program to a minimum of \$10,000,000 per year. In this connection, all causes, state and Southwide, were urged to exercise due economy in enlargements without jeopardizing their work, and, that where large indebtedness has accumulated, that arrangement be made whereby this indebtedness may be carried over for a period of at least two years or more until the budget receipts of distributable money can be increased to an amount that will take care of the imperative needs of all our organized work.

While first emphasis during the spring months will be given to completing the Every-Member Canvass for the Cooperative Program in churches where it has not been completed as yet, provision is made for a special cash round-up during April in an effort to secure gifts from individuals and churches which have either not subscribed or else have not gone their full-strength in the support of the Program. April will be observed as "World Outlook Month" when an effort will be made to see to it that all causes embraced in the Cooperative Program are adequately presented to all the churches and through their various auxiliary organizations.

As a further reinforcement of the Cooperative Program, it is proposed that regional mass meetings and luncheons be held in every state at convenient times during the spring to create general interest in and enthusiasm for the denominational work. This particular phase of effort to be done in cooperation with the Laymen's Movement.

Reports received at the headquarters' office indicate that many churches have put on their every-member canvass for the budget more successfully this year than ever before and that many more churches put on the canvass this year than did a year ago, but there is a need that this matter of enlistment be pressed every-

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Some Results

In 1925 there were 386 churches that pledged to the Unified Program. There were 625 churches that made no pledge but paid something to the Unified Program. There were 683 churches that made no pledge and paid nothing to the Unified Program. The 386 churches on the Budget paid 80% of all money received by the State Board, and the 625 churches that made no pledge but paid something paid the remaining 20%.

This comparison is interesting and significant. It clearly demonstrates the value of system and regularity in financing the Kingdom. If all the 1,694 churches of the State had pledged and paid in proportion to the ones that did pledge, we would have raised a round Million as easy as we raised a quarter of a Million and a little better. We robbed God therefore of three quarters of a Million which belonged to him then and which still belongs to Him now. Let those who failed to do their part remember that the Lord is a good collector and if things do not move off and prosper during 1926 as you are expecting perhaps, you will not blame God but yourself and will be made to realize that He is just collecting back dues. This word needs to be added: your failure to do your part works a hardship on your brother in two ways. First, it causes him to bear more than his share of the denominational burden and then it causes him to suffer along with you for the mistake that you make in failing to honor God with that that is His.

Let us study the results a little more closely, bringing it down to a particular church. The offering to the First Baptist Church, _____, for the year just passed, ending November 30th, totaled \$6,951.12. A special offering for 200 song books amounting to \$57.00 brings it to \$7,008.12. Yet the majority of the membership have done nobly. Many have given sacrificially. We began the year with over \$3,000.00 indebtedness and a budget of expense for the year of \$7,000.00. Through economy we have been able to pay all our indebtedness except \$500.00 and all the expenses for the year except around \$650.00. The following noteworthy things have been done through the year touching our local running expenses:

1. Raised \$3.12 more than our budget with at least \$400.00 in unpaid pledges.
2. Reduced current debt with which we began the year \$2,500.00.
3. Paid all bills as they were presented through the year except \$650.00.
4. Paid entire quota pledged to missions and benevolences and a little more besides. This is true of no other church in all the Association, except perhaps some of the smaller ones.
5. Eliminated all public high pressure collections.
6. Gone a long way toward establishing a stabilized financial system in the church by adopting a sane, business-like method in the care of the Lord's work.
7. Enlisted a far greater number of our membership in regular systematic giving. Have seen the growth of sacrificial giving as we have not

where until as nearly as possible every congregation and every individual has been enlisted in a definite share in support of the general work. As far as possible the associational unit will be employed in carrying out this fuller enlistment program. It is generally understood that the proceeds of the Christmas love-offering for foreign missions, as reported by Dr. Love, will be applied in its entirety toward the liquidation of the Board's debt at the banks.

seen it heretofore. Enlistment is the solution of the financial problem in the church, and the solution of the financial problem of a church is the key to progress and growth.

We have before us several other churches that have seen the results of the Budget, but the one that we have studied will suffice to show that the Budget will work. It is the thing that is needed in all our churches that are having difficulties with their finances. Try it.

We are glad to give space under this department for another fine and inspiring letter from Dr. Frank H. Connely, which was sent us on December 3rd, arriving here January 4th. Read every word of it. It reads like romance. Our God is marching on in China.

Tsining, Shantung, China,
December 1, 1925.

Dear Friends:

Our hearts here in Tsining are so overflowing with joy these days that I will just have to write you a few lines to let off the steam. Our dreams of the past year are being realized and our prayers of the past year are being answered in a way that we didn't dare hope for. The month of November has been the greatest month the Tsining Baptist Church has known in all its history. Blessings have been showered upon us from on high.

We started off the month by opening the doors of our new church for the first time to entertain the West Shantung Christian Workers Conference. Quite extensive plans had been laid for this Conference and we had been praying for months that the Lord would baptize us all with the Holy Spirit and bless us in a way that we had never been blessed before. To this end, we also prayed for some special speakers whom we thought could bring a revival to us better than any other people we knew of. Just as the Conference was about to open, the new Civil War broke out, and communications by railroad with the outside world were broken, so it was impossible for most of the speakers to get here. Even letters and telegrams couldn't reach us. It looked as if the Conference was to be broken off. Several suggested that it be called off. But we insisted that we couldn't call it off and prayed harder than ever that God would open the way to hold the Conference, and send us the speakers we needed. We were to have one hundred delegates. The Conference opened on the night of the third with a hundred and twenty delegates and visitors, but only two of the six speakers. We went right ahead as though all six were present and the Lord blessed us far beyond our prayers. Those two speakers made up for a host. We were surely baptized with the Holy Spirit. Even our pastor and wife felt that they had been born again and gave such a ringing testimony that all were moved, and ever since then their lives have been as though they were different people. Pastor Han, one of the speakers, simply swept all to their knees in prayer. I have never met such a mighty man of prayer as he is. On our program, we had a morning watch service from 6:30 till 7:00, but before two days had passed, Pastor Han had great crowds coming to the church at 5:30 A. M. for special prayers. He said that before saying "Good-morning" to others, we should say it to God. They would assemble there in the beautiful auditorium of our new church, and as they entered, would get on their knees for a long season of silent prayer, then after all had arrived and had finished their season of silent prayer, Pastor Han would give a fatherly talk on prayer and then all would pray

together for special objects. Truly they were the greatest prayer meetings that I ever attended. During the ten days this saintly man of God brought us real messages from God and our people were stirred with a revival such as they had never felt before.

Of course, the greatest blessings and joys came to our own people because for the first time we were in a position to entertain such a Conference and have a church that was worthy of the name. While our new church isn't as large as many in North China, it is by far more usable than most. With our fine basement and extra classrooms, we could provide offices for transacting the business of the Conference; special rooms for sectional meetings; and could feed the entire delegation with ease in the basement. How proud we were of our building, to be able to carry on the Conference in all its departments in such a convenient and orderly way. The delegates were all so pleased with the management that they asked that each year we hold this Conference in our church.

Of course it makes us proud to know that they like our church so much better than their own and want to come here even though some of their churches are larger.

On the Sunday after the Conference ended, we had the regular dedication exercises of our church. Many of our Christians came in from the country, some walking 70 miles, and the whole city turned out to the services. Long before the time to open the services we had to lock all doors and bar the gates to keep people out as the house was packed. The street outside was jammed with people clamoring to get in. Rich and poor; officials and civilians; merchants and coolies; they were all there. We had not realized what a sensation our new church was creating. We had a wonderful service and our hearts glowed with pride to think that instead of having to meet in a tiny two by four hut, we could at last meet in a respectable building that would honor the name of our Lord; a church that commands the respect and admiration of all. Our services lasted from 1:00 P. M. until nearly 4:00. Then the crowd was sent away. Again at five we opened the doors for Christians only and had another special service, to complete the dedication. The first item on the program was to bury over one hundred converts with Christ in baptism. What a beautiful sight it was in that beautiful baptistry. All who saw it said that it was one of the most beautiful baptismal services they had ever witnessed. What a contrast it was to see them baptized in that nice white pool, glistening with cleanliness, the emblem of purity, instead of in a hole in the ground that our people had been baptized in before. It gave the baptismal service a new meaning to our people.

At the close, all the newly baptized ones were given the front seats and I gave them a talk on "Duties of Christians" and the pastor then preached. The closing service was the celebration of the Lord's supper. Thus the dedication was completed and our people were given a new vision of the Christian church, its ordinances and its duty.

I wish I could tell you what this new building means to us in our work. Our Christians have a different idea of the Lord's House. They know they must treat it more respectfully than their own homes. They have even learned that they must not spit on the floor. (The Chinese are the greatest spitters in the world.) Our services are dignified and orderly. We appointed the loudest talker and the worst spitter as ushers to keep the others from doing it, and it worked like a charm. They never do it now.

People are so interested in our church that ever since the dedication, we have opened the doors each night and hold special services and each night the house is packed. In fact, the crowds have become so great that we divide them and have two meetings, one for children in the basement at which we have from 150 to 200

children, and one for grown folks in the auditorium, and they fill the house nearly every night. We can't open the doors till time for the service. Then when they are opened the people pour in. Then we shut the gates when the house is full, and nearly every night there is a big crowd outside clamoring to get in. The children are taught Bible verses, songs, etc., and are entertained by our school children with their songs, etc., and are told of Jesus. Up above the men and women are preached to by our preachers, teachers and Christians, for all are supposed to testify to Christ's love in our church. We don't put all the preaching on the preacher's shoulders. After the main service an after service is held for all specially interested and our hearts are thrilled with the numbers staying each night to this service as well as by the fine men who return night after night to the services. Can you blame us for feeling so thrilled over our new church?

Our hearts are singing night and day and none of us can do enough work now with such a beautiful building which attracts so many people. How we do thank our Southern Baptist Hosts for making such a harvest possible for us in Tsining. How we do thank you for your part in making it possible.

I had hoped to be able to get a picture of the church and send it along with this letter, but we are still cut off from the outside world because the Civil War has stopped all trains coming to this section and we can't send mail or receive it, thus I can't get pictures printed. So you will just have to imagine our beautiful new church with its red tile roof, one of the outstanding buildings of the city, with its tall bell tower shooting up into the air and sending forth the peals of the bell calling on the people of this old heathen city to come and worship the living God. It stands forth as a real lighthouse to God and attracts men. Never have we had such crowds of men.

Do you wonder that we are happy? Yes, we are cut off from the outside world now, and have been cut off for over a month. Supplies are low. Haven't had a taste of butter or potatoes for weeks and don't know when we will see them again. But such details are of no consequence, when we get such a harvest of spiritual things. We don't even miss them, but are learning how little we can get along on when we have to. We always have too much.

It would be a shame to close this letter without telling you what a lovely new home we have now. We moved into it the first of November and feel like kings now, living in such a lovely new home. Southern Baptists are certainly good to us to provide us with such a lovely home. We feel that we must work twice as hard as we ever worked before so as to show our appreciation for it. We feel unworthy to have such a nice home given to us. But we are mighty glad to have it and thank you for it.

Then too there is our nice well. No longer do we have to carry water for a half mile in buckets in order to have nice drinking water from the dirty canal, or to have enough to wash our clothes or water the few flowers we could afford when water was so expensive. Now we have a nice well nearly two hundred feet deep which gives us just as good water right here on our place as you have. It is the only well in all this section of the city that has good water, so you can see how we are envied by all. We have built a brick tower over the well and pump the water by hand up in the tower and thus have running water in our house now. It is another great blessing that this year has brought us. Truly God had been good to us.

The half has not been told, but I must close and not take more of your time. Remember us in your prayers and pray that God may continue to shower His Blessings on our work here and use His HOUSE to bring His Kingdom to the hearts of the Chinese.

Most sincerely,

—Frank H. Connely.

CONSECRATION

The following is an outline of a sermon preached by Pastor J. A. Lee, Jan. 3, 1926. Text I Chron. 29-5. Who then offereth willingly to consecrate himself this day unto Jehovah.

Intro.—I. Consecration is defined; The act of taking any person or thing from the common use in life and putting it to a sacred use.

2. Two things are needed to accomplish this: (1) A right vision of Jehovah; (2) A right vision of self. Ex.—Isaiah's vision in the temple—He first sees Jehovah high and lifted up, etc.; (2) He sees himself as a man of unclean lips; (3) Personal consecration one of the greatest needs of the kingdom. Ex.—If personal consecration maintains all things in kingdom need will be supplied.

The Process of Consecration

1. It is a personal matter. WHO. It is not a matter of proxy; the individual is the unit upon which the Holy Spirit works. Growth in the Christian life is a personal matter.

2. It is a willing matter: WHO WILL: "Thy people offereth themselves willingly in the day of thy power. Ps. 110-3." The day of God's power begins in true conversion—and continues to work.

3. It is a timely matter; WHO WILL THIS DAY: Time is a great factor in our lives—Here use such illustrations as are fitting.

What May We Consecrate to the Lord?

1. Our whole being; see Rom. 12-1. I beseech you, therefore brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." That this is a reasonable demand see I Cor. 6-19-20.

2. We may consecrate our talents: (1) We may have a talent for singing, and if so we may render great service to our Lord in this.

(2) We may be able in prayer; if so this should be consecrated to the Lord's cause—to be able in prayer is a great gift.

(3) We may have a talent for personal work; if so this too should be consecrated to the Lord's work—personal evangelism is one of the Lord's strongest agencies.

3. We may consecrate our material things to the Lord's work: "Honor Jehovah with thy substance, and with the first fruits of all thine increase." Prov. 3-9. Look to Mal. 3-10.

CONCLUSION: If any brother sees anything in this outline that he desires to use, either in part or as whole, he has my full permission to do so and I will not accuse him of plagiarism. May the Lord bless the Record and all of its readers and give us a prosperous year.

W. N. Hamilton of Clinton has accepted the call of Isola church for half time, continuing to preach also at Satartia and Holly Bluff.

The sixth annual session of the International Association of Women Preachers met recently in Detroit. It was composed of "Baptists", and many other varieties. They "celebrated the Lord's supper" and exchanged experiences. Another Babel.

Brother E. E. Ballard at the meeting of the Convention Board in Jackson recently offered his resignation as circulation manager of the Baptist Record and will give up his work with us the last of March. His plan is to return to the pastorate, for which he has many qualifications and in which he has had successful experience. His relationship with everybody at Baptist headquarters has been exceedingly pleasant, and we shall miss his genial companionship. He is a young man in the beginning of his life work and will be successful in the pastorate to which he feels again the pull.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. D. M. NELSON, *Recording Secretary*, Clinton
 MRS. JOHN W. BROWN, *3rd Vice-President*, Tupelo
 MISS FANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. E. R. SIMMONS, *4th Vice-President*, Meridian
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. MAX EMERY, *5th Vice-President*, Qvett
 MRS. L. L. TOLER, *6th Vice-President*, Gloster
 MRS. L. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson
 MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. CHARLES AMMEN, *Mission Study*, Greenwood
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. P. H. VIRDEN, *1st District*, Canton
 MRS. H. L. MARTIN, *2nd District*, Indianola
 MRS. C. LONGEST, *3rd District*, University
 MRS. W. H. VAN LANDINGHAM, *4th District*, West Point
 MRS. W. J. PACK, *5th District*, Laurel
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

Have you looked over the last number of World Comrades? It is so fine and will prove helpful for all grades of our W. M. U. And this reminds me to ask if YOUR society has sent in subscriptions for at least FIVE copies of this Magazine? Do not let your young people suffer for want of the Food provided for them in this Magazine.

And what about ROYAL SERVICE? Several sisters have called at the office for extra copies, saying subscriptions have run out, and a copy was needed. Let us watch closely that we do not lose a number; and let us see that our society is well supplied with this wonderful help in our work.

Plant this thought in the hearts of your church Budget Man: When making up the church budget, the S. S. and B. Y. P. U. is well provided with literature for the year. Why not the W. M. U.? Surely it is deserved. And since it is and is needed, our brethren will gladly supply the need—if we ask for it. You know how eagerly they are always to supply our needs!

Electing Officers

We have sent out the request several times that local officers be elected, or re-elected just before the new year begins, so that they may take up the year's work from beginning to end. Many of our societies are now doing this, for which we are grateful. But a number still have what to us seem to be irregular times for elections. For the past four months names of new officers have been coming in to us. And some of these changes have been made twice within the four months.

Beloved, it is your privilege to make whatever changes seem wise to your local work. And sure, we are grateful for the information when societies make changes. But it will greatly facilitate matters in this office if only one change is made during the year. You see a stencil must be cut each time a change is made; for our list is kept on the addressograph. We cannot always have the use of the machine. Then each stencil costs money—a small bit is true; but this office is driven to counting the pennies. I know you will help us in this matter. How we do thank you for every thoughtful kindness toward us!

Perhaps it may be well to add that our fiscal year now coincides with our calendar year. Officers should be elected in December, ready to take office in January; or elected early in January for the year.

Should We Teach Children to Tithe?

Why did my mother expend hours of time and patience on me when I was a child teaching me how to sew? Was it because she needed my help at that time? No, she would have made greater progress with her work had she sent me on to play instead of carefully showing me how to lay the pattern on the material and cut the goods, then how to sew the seams—yes and how to rip out the mistakes. But she was interested enough in my future usefulness to teach me to sew. Likewise she taught me to cook. Many times I was a hindrance and wasted good food, but by and by I was a helper instead.

Why are so many questions asked by our "grown ups" regarding tithing? One reason is, they were not taught tithing in childhood, therefore have not acquired the habit. Another reason is should they begin to tithe their accumulations now their gift would exceed their present gifts so far it would hurt. So instead of taking God at His word they stop to question His method.

Parents are you teaching your children their Christian duty regarding giving in their youth? I believe this is as important as to prepare them for any vocation in life.

Below is an example of the teaching of one mother. This is the tithing account of her year old boy:

Money on hand.....	\$ 6.00	Tithe	.60 cents
One chicken sold.....	.50	Tithe	.05 cents
Eight chickens sold.....	4.60	Tithe	.46 cents
Gift on birthday.....	.25	Tithe	.03 cents
Other spending money.....	.50	Tithe	.05 cents
Chickens sold.....	3.00	Tithe	.30 cents
Watermelons.....	.50	Tithe	.05 cents
Chickens.....	1.80	Tithe	.18 cents

\$17.15 \$1.75

Paid out at home church.....	.60
Paid out to Baptist Relief Fund.....	.85
Paid out on 1925 Program.....	1.00
Paid out to Orphanage.....	.35
	\$2.80

—Willie Thatch.

Besides these gifts he gave to the Sunday School class collections.

I predict a great future for this boy. He may not become rich in this world's goods, but he will be rich in the grace of giving. Why? Because a mother thinks it worth while to teach him tithing.

—Fannie Traylor.

When "It Must Be Done"

Yesterday we went to the church for the Week of Prayer meeting. Some one had made a fire in the stove but the church was cold and the stove seemed almost as cold.

The President came in and said: "I brought some kindling yesterday." A member said: "Yes, I found two pieces and I put it in when I came but it didn't seem to do much good."

Somebody else said, "There isn't anything else to make a fire of", and so we hovered over the cold stove and felt demoralized. Finally the President's mother came in from the country and she was very cold and said so. Then everyone got busy trying to do what had been thought too great a task. Two ladies investigated and found that the stove was literally full of dead ashes, so they gave it a good cleaning. Several went out and picked up small pieces of limbs that were under the trees. The President and her little boy came in with some real dry kindling, saying they had found it "Away under the church". Some others raked deep into the coal bin and found some pieces of coal; and one lady brought out the coal oil can. In a short while we were all moving back from the red hot stove.

What did it? Everybody determining that "It must be done".

—W. M. S. Member.

Message From Miss Mallory

Each recurring New Year confirms the conviction that it is not easy to forget the past and to press on. Of course we know that even Paul himself did not completely conquer along this line for his writings are often reminiscent and certainly his "far place to the gentiles" spirit would not have us forget the recent effort for the clearing of the debt on the Foreign Mission Board. In fact, as we think of some church or some society which has not yet ingathered its offering for the debt, we can almost hear Paul say: "Now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability".

But we also know that all the time Paul was receiving the "collections" he was also strengthening the churches, ever pressing forward. And so it can be with us, for the light from the "Christmas Star" can guide us into the plans for the March Week of Prayer for Home Missions. About the middle of January you will receive a package containing a copy of each program and leaflet suggested for use during that week. Please study them and, as far as you can consistently do so, please urge their use by the women and young people in your state.

In the W. M. S. program for the week you will notice the daily recurrence of the slogan:

DAILY SELF-DENIAL

for

DEBT ON HOME BOARD

It is my sincere hope that each member of our Council will "underwrite" this slogan not only personally but officially, doing everything possible to lay it upon the conscience and heart of Southern Baptist men, women and children. The more it is displayed on posters, on individual cards, in the state papers and as a basis for talks in the Sunday School, society or church, the more "interest-bearing" it should prove. Will you thus invest your thought and time?

In the programs for the March Week of Prayer you will notice that no specific aim is set for the total of offering. The statement is, however, made that the first \$3,000 will be used for new work among the Jews of the South and that all of the rest will be given toward the clearing of the debt on the Home Mission Board. As we enter upon this effort will we not "expect great things from God and attempt great things for Him"?

Asking of Him that your New Year may be blessed by His daily guidance, I am,

Your friend, —Kathleen Mallory.

It is said that politics makes strange bed fellows. Is this politics or what is it? Recently "The Truth Seeker", said to be a rationalist paper of New York, published a long report of "The Turmoil in Texas", in which great joy was evinced at the attack being made on the Baptist co-operative work by a well known iconoclast. Well if these fellows can sleep together, the rest of us maybe can work together.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Gum Grove B. Y. P. U. Holds Study Course

"Somebody said it couldn't be done, but he with a chuckle replied that maybe it couldn't but he would be one who wouldn't say so till he had tried."

Our country churches are expressing the sentiment of the man who said, "He would be one who wouldn't say so till he had tried" and they are trying and the result is that they are doing the very thing in their churches that the town and city churches are doing. The Gum Grove church in Lincoln County is just one of the ones in Mississippi that have their B. Y. P. U. work going and who are bringing a blessing to the entire community through that organized effort. They recently held their own Training School with good results and have received the new diplomas that will be an incentive now for them to go on with added interest and take the other books in the course. We congratulate them and commend their spirit to others.

Send us a little write up of your work, anything that seems to you to be a little different or especially helpful to your work; we want to pass it on to others.

Pine Grove Reaches the Standard

We are always glad to get letters and especially when they tell of some extra accomplishment of the B. Y. P. U. We are in receipt of a letter from Mrs. L. T. Seal, Cor. Sec'y of the Pine Grove Pearl River County B. Y. P. U., telling that that union had reached the Standard of Excellence. Of course such news is good news and we congratulate them on their good work.

It is a rule that will always apply, that a church will not go beyond the leadership of the pastor.

Hernando B. Y. P. U. Wide Awake and Going Forward

The new pastor at Hernando, Bro. M. M. Fulmer, a young man fresh from the Seminary, sees in the Hernando young people great possibilities. He has therefore organized them into a B. Y. P. U. and writes that "The B. Y. P. U. is on the upward grade now and bids fair to be A-1 in the near future. We have determined to reach that standard this quarter and hold it the entire year." That is the pastor writing, and that means something when the pastor speaks. Bro. Fulmer has just carried the union through the study of the Manual with fine results. It was his best opportunity to get close to his young people and now they know each other as they otherwise could not have, and are ready to enter the year's work in

the best sort of co-operation.

A-1 for the first Quarter may mean A-1 for the year. It certainly is true that if you are NOT A-1 the first quarter, you can't be A-1 for the entire year, so fall in with the South Wide Effort and bring your union up to the Standard this First Quarter.

The Eight Point Record System is the best System for your B. Y. P. U. to use, and when you order your supplies be sure to say "We want the EIGHT POINT RECORD SYSTEM". If you just order "A B. Y. P. U. Sec'y Record Book" they will send you the FIVE POINT SYSTEM, so always state clearly what you want.

The eight points in the Eight Point Record System are these: Present 10%, On time 10%, Studied Topic 15%, On Program 15%, Study Course 10%, Daily Bible Readings 15%, Attended Preaching 10%, Systematic and Proportionate Giving 15%.

You will never know what your B. Y. P. U. is doing unless the Secretary KEEPS THE RECORDS, and we will never know what your B. Y. P. U. is doing unless you REPORT EACH QUARTER.

If your B. Y. P. U. did not receive a Triple Eye, Report Blank, B. Y. P. U. Calendar in last week's mail, then we either have the wrong name on our mailing list from your B. Y. P. U. or we do not have a record of your union. Please let us know if you did not get these things.

Our State Board is back of our B. Y. P. U. work in Mississippi, and raised our budget a little for 1926. The young people appreciate this and can and will prove their appreciation by co-operating in the finest possible way with our unified program for 1926.

I believe I told you already that FIRST QUARTER IS A-1 QUARTER. Well it's no joke and we want your B. Y. P. U. on the A-1 list when the list is made up April first.

THAT SUNDAY SCHOOL AND B. Y. P. U. CONVENTION IS COMING AND THAT RIGHT SOON. McComb March 23-25. Dr. Lincoln McConnell of First Church, Oklahoma City, is to be one of the main speakers, and when you have heard him, his name shall ring in your heart as one of the greatest of all the speakers you have ever heard. He is a "Million heir" but not in money, he may tell us in what way he is a rich man when we hear him at McComb.

READ MORE

Re-Announcing Recent Publications

NINE BOOKS NOT LONG OFF PRESS—TIMELY MESSAGES FOR MIND AND HEART

- Clover, Brier and Tansy
By O. C. S. WALLACE \$1.75
- Hidden Pearls
By ABBIE BENTON BONSTEEL 75c
- In His Way
By LEN G. BROUGHTON \$1.50
- Man's Fairest Hope
By L. L. GWALTNEY 75c
- On the Doctrines of Grace
By A. S. PETTIE \$1.25
- Play Fair Professor
By WILLIAM RUSSELL OWEN 75c
- Points for Emphasis
By HIGHT C. MOORE Leatherette, 35c
- 1925 Southern Baptist Handbook
By E. P. ALLDREDGE Paper, 50c; Leatherette, \$1.00
- A Year of Constructive Programs for the Primary Department
By ROBBIE MAE ALEXANDER, Paper, 75c; Cloth, \$1.25
- Every New Book Is Your New Opportunity

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., No.

NASHVILLE, TENNESSEE

GOOD

BOOKS

"Coleman's Masterpiece" THE MODERN HYMNAL

JUST OFF THE PRESS

448 Pages—485 Songs—Scriptures—Orchestration being prepared—Round and Shaped Notes

Advance Orders Over 50,000 Copies "Sight Unseen"—There's a Reason

Special Offer (good for 30 days): Return this clipping with 40c in stamps for sample in Cloth Board Binding.



Prices to Any Part of the United States			
	Express Not Prepaid	By Mail Postpaid	
	Hundred	Dozen	Copy
Full Cloth Board	\$65.00	\$8.40	\$9.00
Limp Cloth	45.00	6.00	6.50

Robert H. Coleman,
Slaughter Building

Editor, Publisher
and Distributor
Dallas, Texas

Depository also in Chicago

A GREAT FAMILY
GOBER'S GREAT "8" FEEDS
FOR HORSES, MULES, DAIRY, AND OX
POULTRY SCRATCH & MASH FEED
"FEED IS FOOD—HAVE IT GOOD"
GOBER'S GREAT "8" MILLING CO.,
JACKSON, MISS.

8

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON Jan. 17

Interview Between Christ and Nicodemus. John 3:3-17

Introduction—Whether Nicodemus came to interview Jesus of his own accord, or as the representative of a group of those who tentatively believed in Jesus because of the miracles he wrought, or whether he came as a delegate from the Sanhedrin Court of which he was a member, is a question about which New Testament scholars are not agreed. Nicodemus was an aged Rabbi, learned, deeply religious, honest, conservative and tenacious of his Jewish faith. The appearance of the young Nazarene at the Feast in the role of a reformer, a prophet and a miracle worker, whose reformatory measures in cleansing the temple were drastic, had created a widespread interest throughout the city. His audacity, in assaulting the long established custom of making the sacred precincts of the temple a house of merchandise, had filled the Sadduceean Priests with fury, and their henchmen with consternation. On the other hand his preaching and the benevolent signs which he wrought among the people had gathered about him a goodly number of adherents attached to him by a superficial faith rooted in the miracles he wrought. To these "many" who believe Jesus did not trust himself since their faith was in the work he did and not in the worker. These signs were to them an evidence of the approach of that long expected Messianic Kingdom. Of this group came Nicodemus. His mind was full of thoughts of a kingdom of this world order, whose visible splendors would charm the eyes of men, crowning the people of Israel with glory and honor. Of this kingdom he would know more, as he had witnessed the "signs", which Jesus did, he sought to interview him, convinced, as he was, that he was divinely sent and invested with full knowledge of that kingdom about which he himself knew so little. There is nothing of obsequiousness in his approach to Jesus; but a sincere confession of his conviction, that Jesus was "a teacher sent from God". He states the ground of his conviction, that "no man can do the signs which thou doest except God be with him". Jesus takes no notice of Nicodemus' statement according to him a divine commission; he makes no claims for himself but discerning the real purpose of the ruler's visit, and his mistaken conception of the kingdom, he proceeds at once to disclose the nature of the kingdom, the conditions of its recognition and of entrance into it.

1. "Verily, verily I say unto thee except one be born anew, he cannot see the kingdom of God". (Verse 3.) Away went Nicodemus' idea of

a visible kingdom. This Kingdom does not belong to this world order, it is not visible to the sense of human sight. It belongs to the realm of the spiritual world. It is disclosed only to the spiritual vision. One must pass through the gateway of spiritual birth to see it. Natural birth endows men with sensuous perceptions not with spiritual. With one stroke Jesus dismantled the old Rabbi's conception of the kingdom and left him bewildered amid the rubbish of his old conceptions. The language of Jesus seemed to him to place the vision of the kingdom beyond the horizon of man, from the very nature of the limitations which beset him as a creature of earth, amazed and half incredulous of Jesus' words.

2. Nicodemus exclaimed, "How can a man be born when he is old?" "Can he enter the second time into his mother's womb and be born?" (Verse 4.) Jesus declines to be diverted from the necessity of the new birth to a discussion of its possibility and the method by which it is effected. The question of Nicodemus, he ignored as unimportant. What he would drive deep down in the mind and heart was the fact of the new birth, its necessity and the nature of the agencies by which it is effected. The *how* of it does not come within the circuit of his thought. With renewed emphasis, and some advance in his thought and expression, Jesus said unto him, "Verily, verily I say unto thee except one be born of water and the spirit he cannot enter into the kingdom of God". (Verse 5.) There is a slight change in the form of expression used by our Lord. The new birth in verse 3 is necessary as condition to one's seeing the kingdom of God. In verse 5 it is a condition to one's entering into that kingdom. The kingdom is to be entered through the new birth. Natural birth cannot introduce one into this kingdom. Infants are not members of that kingdom, they are of the earth earthy. Jesus enlarges somewhat the scope of his thought. His language gives the source out of which the new birth comes. "Except one is born of water and the spirit", more literally except, "one is born out of water and spirit". The preposition "of" means "out of" indicative of the source "out of" which the new birth comes. Besides, the preposition is placed before water, but not before spirit, and again, the article, "the" is not used before spirit, "born of water and spirit" is a literal rendering of the passage. The question arises are we to understand, two sources out of which the new birth is to come, the water and the spirit? Or is there only one source? Does the language teach that the new birth comes out of water and spirit? Or that in water he refers to baptism as a necessary condition to the new birth of the

spirit. Probably the majority of New Testament commentators understand "water" to refer to baptism. The writer has not been able to agree to that view of the subject. This is not the place to consider, in detail, the ground of his dissent from the view so widely held by commentators ancient and modern. Jesus is speaking of water as a symbol of the purifying effect wrought by a birth of the spirit. Water and spirit mean practically the same thing, water symbolizing the effective, life giving power of the spirit in cleansing the soul as it passes through the gateway of spiritual birth into the kingdom of God. He appeals to a well known law that like begets like to illustrate both the necessity and the nature of birth of the spirit.

3. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born anew." (Verses 6-7.) The analogy here employed is clear and convincing to an open mind. "What a man inherits from his parents is a body, with animal life and passions; what he receives from above is a spiritual nature, with heavenly aspirations and capabilities. What is born of sinful human nature, is sinful and human, what is born of the Holy Spirit is spiritual and divine." The birth of the spirit invests him with appetencies and capabilities of correspondence with the spiritual kingdom of God. The kingdom of God being spiritual in nature, and essence, it is no ground for marvel that one must be born from above to apprehend it, or enter into it. Jesus uses another illustration to simplify the nature of the spirit's movement in effecting the new birth and the evidence of his operation.

4. "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the spirit." There is another rendering of the passage: "The Spirit breatheth where he willeth, and thou hearest his voice, but canst not tell whence he cometh and whither he goeth; so is every one born, who is born of the spirit." This latter rendering may be right. At bottom the two renderings leave the same lesson. In the first rendering the meaning is clearly stated by Dr. Marcus Dods, "By the one rendering a comparison is instituted between the unseen but powerful operation of the spirit in regeneration and the invisible but mighty power of the wind. You hear the voice of the wind, but cannot see where it comes from, nor where it goes to. So in the new birth the Spirit moves and works unseen." Of the other rendering he says, "The Spirit works intelligible results. He does not roar like the wind, and toss men in unavailing contortions as the wind tosses the trees. It is a voice and the result is full of reason, in harmony with human nature, and vivifying it to a higher life. Thus it is the case of every one who is born of the spirit. You cannot see the process of regeneration, the

process is secret and invisible, the results are apparent." One cannot know that he has been born from above, born anew, except by the results in his personal life. Nicodemus is dull, bewildered, and incredulous. Jesus chides him both for his ignorance and his incredulity.

5. "Nicodemus answered and said to him, How can these things be? And Jesus answered and said unto him, Art thou the Teacher of Israel and understandest not these things?" (Verses 9-10.) The case of Nicodemus was vexatious and pathetic. Jesus expresses his surprise that the Teacher of Israel should have failed to perceive, or apprehend the truth which was, so important, and which he was so patiently endeavoring to expound to him. Jesus is not expressing his surprise that Nicodemus did not know these things previously during his career as a teacher, but that he should have failed to apprehend them as Jesus was unfolding them to him. It is not his lack of knowledge which causes surprise, but his stupidity. The teacher of Israel at least ought to have the capacity to grasp spiritual truth when it was explained and enforced as Jesus had sought to do in his talk with Nicodemus.

6. At this point the dialogue between Jesus and the Teacher of Israel comes to an end. Jesus continues, without interruption, to instruct the man, bringing before him "the heavenly things". "Verily, verily I say unto thee, We speak that which we know and bear witness of that which we have seen, and ye receive not our witness. If I told you earthly things and ye believe not, how shall we believe if I tell you heavenly things. (Verses 11-12.) Though Nicodemus had failed to understand, or perceive, the truth of the new birth, Jesus seeks to dislodge from his mind any lurking doubt as to its reality. When this noted Teacher first addressed Jesus he said, "We know thou art a teacher come from God." Now Jesus says, "We know". The "we" includes Jesus and those in whom the new birth had been realized. Such knowledge is intuitive to those in whom the Spirit has wrought such a transformatoin. To them it is a conscious experience, and qualifies them to bear joint witness with Jesus as to the reality, experience, and fruit of the new birth. Jesus asserts the credibility of his testimony, and that of his disciples. The new birth comes within the range of experience and is attested by fruits it produces in the renewed life. Jesus now points out to Nicodemus the incalculable loss, his stupidity and his incredulity, imposed upon him.

7. "If I told you earthly things and ye believed not how shall ye believe if I tell you heavenly things?" (Verse 12.) A knowledge of the earthly and the heavenly lay within the range of faith. To decline an acceptance of the first disqualifies one for an acceptance of the second. The earthly first, the heavenly second, is the order of attainment. The earthly pertains to that aspect of God's economy which

comes within the range of human experience in man's earthly state of being. Dr. Westcott, than whom no one is better qualified to speak on the subject, says: "Those facts, and phenomena of the higher life as a class, which have their seat and manifestation on the earth; which belong in their realization to our present existence; which are seen in their consequences, like the issues of birth; which are sensible to their effects, like the action of the wind which are a beginning and a prophecy and not a fulfillment." Not things of an earthly nature, nor of worldly affairs, nor sinful things, "earthly things" designate not the nature of things, but the sphere of their realization. Nicodemus was too steeped in religious forms and ceremonies to understand spiritual realities which come within the range of human experience. Such stupidity invoked Christ's reproach of the Teacher of Israel. The failure of Nicodemus to understand the "earthly things" of the kingdom, does not restrain the "Teacher sent from God" from an expansion of the range of his thought, but he passes from the "earthly things" to the heavenly. "Not holy things as compared with sinful, nor spiritual things compared with temporal; but things which are in heaven, mysteries of redemption, having their seat in the divine will, realized in the world through the work and the death of Jesus Christ and the faith of mankind". (Vincent)

8. Jesus avows his competency to declare these heavenly things "And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man which is in heaven". (Verse 13.) Jesus claims his qualifications as a revealer of heavenly things are unique, personal and exclusive. No one has invaded the sacred precincts of the secret councils of God's eternal purpose, nor sounded the depths of his infinite love, but one who was in eternal companionship with him: the resident of two worlds; one in essence, with God, whose character and purpose, he came, in the vesture of human flesh to reveal and interpret to men. The method, by which, the heavenly things, which the Son of man came to a lost world to disclose, was not one of articulate speech alone, but his majestic personality, his benevolent activities and the tragic symbolism of the cross were vocal with the proclamation of the heavenly things which he came to reveal.

9. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth may in Him have eternal life." (Verse 14.) The context shows that the knowledge of heavenly things possessed by the Son of man, must be disseminated by his being lifted up as Moses lifted up the serpent in the wilderness. The Son of man, the bearer of heavenly light and healing must be lifted that all may see Him. He must be conspicuous, "his elevation was certain but it was an elevation by no mere official appointment, or popular recognition, or hereditary right, but by the

plumbing the depths of human degradation in truest self sacrifice." Jesus became the object of observation and homage, by no pomp and show of heraldry, no flaunting of banners, no acclaim of the populace, but he chose the lonely way of sorrow, suffering and shame, not to a throne soon to crumble to dust, but to a throne whose foundations are laid up in eternal purposes of God, whose sceptre is one of universal empire. Such was the heavenly economy, such is the proclamation of the cross. From his elevation comes that life eternal resident in Him, which becomes the possession of everyone who believes. Jesus now passes from the organ through whom the revelation of the heavenly things are revealed and the manner and conditions by which it is made effective to consider the source out of which they come.

10. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish, but have eternal life". (Verse 16.) The whole redemption economy finds its source in God, who is love. God loves the world, not because it is lovable, or loving, but He is love. His love is not induced by the loveliness of those upon whom it is bestowed, but because He is love.

1. We have the object of His love, a lost world.

2. The measure of His love, the gift of His only begotten Son. The purpose of this gift, that whosoever believeth in Him might not perish, but have as an abiding possession eternal life. As if to emphasize this purpose Jesus says, "For God sent not His Son into the world to judge the world, but that the world should be saved through Him."

A MISSISSIPPIAN IN KENTUCKY

Francis Judson Chastain, an alumnus of Mississippi College, is in the Louisville Seminary and serves two half-time country churches. In a private letter he says:

We had a fine day in church yesterday. We raised over a hundred dollars for our Foreign Mission offering. This church was assigned \$400 as their goal for the mission cause, undesignated, for 1925. We had that sum paid in before the first of December, and over fifty dollars more in designated funds. This offering will make our total offering to missions for the past twelve months nearly \$600, which is more than was expended locally for pastor's salary and current expenses. Our apportionment, assigned us by headquarters in Louisville, for the year 1926, has been placed at \$500, an increase of 25% over 1925, although the total goal for the state of Kentucky has been reduced from \$175,000 to \$150,000. I consider that they pay us quite a compliment. The folks are beginning to talk new church building.

East Mississippi Department

By R. L. Breland.

Notes and Comments

Pastor C. C. Weaver is announcing a Bible Institute for his church at Calhoun City, January 19-21. Some splendid subjects are on the program for discussion. Among the speakers announced are Elders Charles Nelson, H. G. West, W. C. Stewart, F. Z. Huffstatler, W. O. Blount, E. C. Furr, S. V. Gullett, E. L. Davis and Harvey Gray.

Died—Brother James Tierce, an aged member of Elam church, died Jan. 6, at the home of his son, and was buried at Elam with the writer officiating. Bro. Tierce was 86 years old, an ex-Confederate soldier, had been a member of the Baptist church for many years. His good wife had preceded him to the grave by several years.

Eld. J. E. McCraw, one of the fine young ministers in Clarke College, is called to pastor four good churches in Neshoba and Newton Counties: McDonald, Oak Grove and Pearl Valley in Neshoba County and Beulah in Newton. He is one of our coming preachers.

Some one has said: "The man who falls down needs to be helped; the man who lies down needs to be punched." A pretty true saying, this.

From "The Witness", a monthly paper gotten out by the Executive Board of Crittenden Association, Kentucky, of which Eld. Clyde Breland, pastor at Wilhamstown, Ky., is editor, I learn that Rev. W. S. Bullard, a Mississippi boy, has been called to succeed himself as pastor at Gardnersville, Ky.

Bro. C. E. White, clerk of the church at West, said in a recent letter: "I am happy to say that Dr. C. E. Welch has accepted this group of churches, and will begin his pastorate February the first." The group consists of Goodman, West and Valden. Rev. F. A. Lummus, the splendid principal of the West High School, is pastor-supply until Bro. Welch gets on the field, and programs are out announcing a rally day at West the second Sunday in this month.

In the death of Dr. J. T. Christian I feel a personal loss. I have been thrown with him several times in the work and had considerable correspondence with him while he was gathering material for the History of Mississippi Baptists. The cause has sustained the loss of one of our greatest men. May the grieved ones be comforted in the Lord.

Sure Remedy for Sin No. 4

IV—The Remedy in Preparation, or how God through Christ can save

a sinner and still be just—it is through the substitution of Christ for the sinner: 1—Christ became our substitute in Righteousness (1 Cor. 1:30 and 1 Peter 2:24 and others). Note—The law demanded a perfect obedience and a righteous life, man could give neither so Christ took his place before God and under the law and did those things for man, so now when we believe in Christ we are credited with having kept the law in Christ and as having lived a righteous life in Christ who lived them as our substitute. 2—Christ became our substitute in Redemption. (Heb. 9:12, 1 Cor. 1:30 and others.) Note—Man was sold out to sin, death and hell when Adam sinned in the Garden, "For in Adam all died", and because of our poverty and weakness we could not redeem ourselves, so Jesus paid every debt and we are free when we believe. 3—Christ became our substitute in Justification (Rom. 5:1). Justice said that sinners must die, "For the soul that sinneth shall die" was the verdict of justice; so Jesus Christ met all the demands of the law and justice, paid everything that the sinner was due and when he accepts the substitutionary settlement of our debts by Him, through simple faith in Christ, we are clear of all charges—everything charged to Christ—and so we are just in the sight of God, as much so as if we had never sinned. 4—Christ became our substitute in Death and the resurrection (John 11:25). (1) His death on the cross was not His death but our death (1 Cor. 15:3). When I exercised saving faith in Jesus Christ I died with Him on the cross, and in the sight and purposes of God I am dead to all the consequences of sin and the demands of the law, so that well might Jesus have said, "He that believeth in me shall never die" (John 11:26). (2) The resurrection of Christ was the resurrection of the believer (John 14:19 and 1 Cor. 15:20-22). His coming forth from the grave, and there is no doubt that He came, guarantees the coming forth of all the dead, both saint and sinner. Conclusion: Christ substituted himself for the sinner in every way and every place he needs a substitute, therefore God forgives the sinner on the merits of Christ our Savior. Justice has been met for us in Christ and we get the benefits of all His earthly transactions when we trust Him so that God can forgive and save the sinner and still be just; so thus He prepares the remedy for sin and becomes the one and only remedy for sin, but a sure remedy. Will you take the remedy and be healed?

Ethel, aged three, had been to visit her cousins, two fun-loving and romping boys. She climber upon her father's knee, and was telling him of her visit.

"Papa, every night John and George say their prayers. They ask God to make them good boys," she said.

"That is nice," said papa.

Then, thinking soberly for a few minutes, she said, "He ain't done it yet."—Exchange.

"FATHER AND MOTHER BURRESS"

The entire membership of the church is touched with a feeling of sympathy for our dearly beloved Father and Mother Burress in their affliction. Last Tuesday, Dec. 22, marked the 62nd anniversary of their wedding. Just how useful they have been in the Master's service eternity alone will reveal. Their presence in our services is always a benediction to everyone. To sit by their side, to read and pray with them, to listen as they relate chapter after chapter from their rich and precious experiences, is food for spiritual growth and development such as we are scarcely ever permitted to partake of elsewhere. For thirty-seven years, Brother Burress was pastor of the same church (Mt. Olive, Prentiss Co.) in Mississippi where he was converted, licensed to preach and ordained. Like Paul said in his letter to the Philippians, this was his joy and crown. Even as they suffer today the infirmities of age their spirits are bright and cheerful within because of the presence and constant companionship of the Unseen Friend. The united prayer of our church should be that, if God wills it so, they may be raised up to health again and spared for many years to bless and hallow the lives of all who are privileged to come within the sphere of their immortal influence. Earth is better with them, heaven will be more attractive when God calls them home, for whether present or absent we know they are acceptable and profitable to God, to loved ones and to friends. Their devoted children count it an unspeakable joy to minister to their every need and no father and mother could be more completely blessed with attentive and loving children than is Father and Mother Burress today. "May the will of God be done on earth as it is in heaven."—From Church Bulletin, Jonesboro, Ark.

WYNNE, ARK.

An exile from Mississippi sends greetings to the Record and its great editor, and to friends and fellow-workers in dear old Mississippi. We are now well into our third year with the good church at Wynne, Arkansas, where signs are not wanting that the Lord has been with us. Two other Mississippians have made their contributions to the life of this church—Brethren Henderson and Roper; and not so many years ago, as you know, your sainted father

WHAT ARE YOUR NEEDS IN SONG BOOKS?

Write us for returnable sample copies of song books especially suited for use in Church, Sunday School, Choir, Song Services, Revivals, etc. We have the book that exactly meets your needs.

Write today and tell us what they are

TABERNACLE PUBLISHING CO.
Room 418 Boyle Bldg., Little Rock, Ark.
29 S. Le Salle Street, Chicago

labored here and led in the building of the first unit of our present house. These and still others have labored, and we have entered into their labors. It is also true that Brother J. R. G. Hewlett was once identified with the activities of this church. So, after all, I may well feel somewhat at home in Wynne; and more particularly so since the present active membership of this church includes a number of Mississippians.

Well, no matter where this preacher goes, he has the "home" paper to follow, in order that he may keep up with the doings of Baptists in his home state. The weekly visits of the Record are anxiously awaited. It is a joy to watch those who know how to work together in unity for the propagation of "the faith once for all delivered to the saints". There is not a more loyal and dependable group of Baptists anywhere than is to be found in Mississippi, despite the fact that the unbaptistic practice of union meetings is too much in vogue. Should it continue and become general it will most certainly make for a spurious liberalism that will undermine Baptist loyalty to Christ. We are hoping that those who are guilty will repent and maintain the courage of their convictions. But I come back to say that Mississippi Baptists are a great people. And they have an editor and a secretary who "have understanding of the times, to know what Israel ought to do."

This church accepted its apportionment for 1926 and has just finished with success the every-member canvass. Our state paper, the Baptist Advance, has been included in our annual budget for the third time. We are now urging the special Christmas offering for the debt on Foreign Missions, and are expecting not less than \$300.00 next Sunday.

With fondness for you and Mississippi Baptists in general,
—R. C. Blalock.

FLORIDA ANN'S FORTUNE

(A serial story)
Jennie N. Standifer

Chapter I

"Florida Ann Simmons may remain after school is dismissed," said Miss Lacy, the Pine Grove teacher as the members of the Arithmetic class were passing to their seats. "You have failed in every recitation today, Florida."

The girl frowned, and sulkily sank into her seat.

"You don't look pretty, Florida Ann, when you frown," whispered Lucy Jones who sat across the aisle opposite Florida Ann.

The class in Geography was assembling on the platform and Lucy took advantage of the noise to continue whispering:

"They got pictures up in front of town hall, Florida, of the picture show folks, and the star actress is the livin' image of you. Anybody told you about it?"

Florida Ann shook her head.

"Everybody in Pine Grove is talkin' about it, and wonderin' why you don't be a movin' picture actress. You could make oodles of money and nothin' to do but—"

"Three demerits for whispering, Lucy," called Miss Lacy. Florida Ann was left puzzling over what

she would have to do as a picture show lady to make "oodles of money". She put her best efforts on the hated lessons, and when school was dismissed requested Lucy to wait in the cloak room until she had recited.

"That was a fine lesson, Florida," commented Miss Lucy a half hour later. "Why can't you always study, and recite as well?"

"I hate books!"

"Books are necessary to education. You could do well in all of your studies if you tried. And you are fifteen, Florida. Almost old enough to be finishing high school. Don't

The Baby's Cold



Continual "dosing" with internal medicine upsets delicate little stomachs. Treat colds naturally with Vicks VapoRub. Just rub it on.

VICKS VAPORUB

Good Habits

There are good habits as well as bad. They should be cultivated as diligently as we strive to avoid bad habits. The savings habit is a good one.

CULTIVATE IT
AT THE

The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI.

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

RUSSELL H. CONWELL

Authorized biography, prepared under Dr. Conwell's direction. Including complete text of his great inspirational lecture

ACRES OF DIAMONDS

High-grade representatives wanted. Exceptional opportunity for money-making. Liberal terms. Freight paid. Credit given. Complete outfit free.

Universal Bible House,
Dept. 801, Philadelphia

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDGE & WEIS MFG. CO.
JACKSON, TENNESSEE

Save 25% or more on

Cloth Direct From Loom to You

Cotton Flannels, Crinkled Cloth for Bedspreads, Pillow Tubings, Sheetings, Pajama-Cheeks, Gingham, Tinted Dimities, Chabrays, Broad Cloth, Art Silk Striped Madras, Towels, Diaper Cloth.

Our system makes it easy for you to get what you want. We cut the cloth to suit you and guarantee satisfaction. Write for Free Samples and Money-Saving Prices. Monaghan Mill Store, Greenville, S. C.

"Textile Center of the South"



Dept. H A-29

Kodak finishing and supplies by mail
Prints 3+4+5+each
WRITE FOR CATALOGUE
LOLLAR'S BIRMINGHAM, ALA.

Mississippi College

100 years old in 1926—A Christian College for Men. Located in Clinton, one of the most healthful places in Mississippi, eight miles from Jackson on a concrete highway.

Member of the Southern Association of Colleges.
Enrollment last session, 677.

Her students are in all parts of the world, standing for the best in life.

We are greatly crowded for the coming session, but are engaged now in rushing preparations to care for the overflow.

Send for catalogue.

J. W. PROVINCE, President

Clinton, Mississippi.

as a picture
"oodles of
est efforts on
when school
ted Lucy to
until she had

son, Florida,"
a half hour
always study,

to education.
all of your
And you are
st old enough
school. Don't

s Cold

ntinual "dosing"
internal medicine
s delicate little
nachs. Treat colds
nally with Vicks.
Just rub it on.

ICKS
VAPORUB

abits

d habits as
hey should
s diligently
avoid bad
wings habit

TE IT
IE

chants
rust Co.

SSISSIPPI.

Hartfield,
President.

nt.

lege

re for Men.
aces in Mis-
highway.

lleges.

standing for

sion, but are
or the over-

ident

issippi.

you want an education?"

"No'm. I'd rather go to work and make money and help take keer of Jimmie."

"You could help her more in every way if you were educated. Try to do better work in all your studies and you will grow to like them. You are too pretty a girl to grow up an ignoramus."

Florida Ann did not know what an ignoramus meant and just now she was too much interested in moving picture actresses to care, or even to be pleased at the compliment. She gathered up her hated books and hurried to the cloak room where Lucy was impatiently waiting.

"Let's run, Florida Ann," proposed Lucy, "and we can get to the show in time for the openin'."

"I ain't got no money."
"I'll pay your way. I want to see if that star, Louise Horton, looks like you sure enough."

"Maw's 'spectin' me home time enough to drive up the cow and milk."

"You'll get home in time for that."
"Then I'll go, and much obleeged to you."

For the first time in her life Florida Ann beheld the wonders of a picture show. The village of Pine Grove had only recently opened a hall where picture shows were given once a week. Being pinchingly poor none of the Simmons family had attended. Florida Ann sat with open mouth and staring eyes while a new and beautiful world was unfolded to her astonished gaze. When the famous Louise Horton, playing the part of a simple-minded country girl, came on the screen, Lucy gave Florida Ann's arm a vigorous squeeze.

"She's just like you sure enough, Florida Ann! You could be a picture play lady and make money easy as pickin' up dirt."

"Wouldn't I hatter read lots and study mighty hard?" asked Florida Ann uneasily.

"I don't see what you'd have to study unless it was how to dress up and walk about and pretend you're talkin' so they can take your picture."

Lucy's knowledge of motion pictures was limited to bill boards and stray bits she had read in newspapers, but she felt very wise talking to simple little Florida Ann.

"You've got brown hair and eyes like Louise Horton," continued Lucy, "and your mouth and nose are better lookin'. Why don't you go over to New Orleans and see Miss Horton and get her to help you get in with the picture show people?"

"Where'd I find her?"
"At the picture studio. I can get you the name of the street and number, and you can see her any time because she's goin' to spend two weeks there."

"I'll ask maw about goin'. The show was grand, Lucy. I didn't know there was sich things in the world."

Florida Ann left the hall with an all-absorbing ambition. She would be a picture play actress and need never again open those despised school books. As she stood at the hall entrance she heard several la-

dies remark upon her wonderful resemblance to Louise Horton. She was sure she had found her calling and fortune awaited her.

Down the dusty road she hurried to the unpainted, ugly little cottage she called home. It was a full mile from the village but the thought of growing rich suddenly as an actress gave wings to her feet. When she saw her mother slouching wearily across the horse lot to let down the pasture bars for the cow, she ran to meet her, calling excitedly:

"Maw! Maw! I've jest found out how to make my fortune!"

"Fluridy Ann Simmons air you gone plumb crazy?" asked Mrs. Simmons in amazement.

"No'm, I ain't crazy. Lucy Jones taken me to the picture show and its the grandest thing in the world."

If you went to see it you'd never want to go to prayer-meetin' ergin, maw."

"Then I better not go, Fluridy, nor you neither."

"But I'm goin' to make my fortune, maw. We won't be workin' like niggers and milkin' cows much longer. I'm goin' to be a movin' picture actress, and get rich in no time."

Mrs. Simmons stared at her daughter and asked sternly:

"Whose been puttin' any sich notions in your head, Fluridy Ann?"

"The leadin' lady—that's what Lucy called her—in that picture show was the spitten image of me. Everybody says so. And she makes a fortune every year by jest havin' her picture took."

(Continued on page 16)

Where Shall I Go for My Health

Asheville, North Carolina

Every natural advantage of climate, beautiful views. The best location in America for a sanitarium devoted to the cure of chronic ailments. Thoroughly equipped sanitarium, recently remodeled and improved. Up-to-the-minute methods. Good rooms, good diets, good service. Excellent care. All individual treatment. NUBIAN GOAT MILK DIETS for delicate stomachs and malnutrition. Specialties: Neurasthenia, High Blood Pressure, Neuritis. Pamphlets Free.

THE BIGGS SANITARIUM, Asheville, N. C.

Nothing To Sell But Service — No Home Treatment



This paper reaches 50,000 people. Rates for want ads 2c per word—cash with order.

Don't wait or wish for something to turn up. Take a Home Study course in Book-keeping or Shorthand under direction of SCHOOL OF COMMERCE, Jackson, Miss.

PECAN-ORANGE-FIG groves "On the Gulf" \$10.00 monthly. Guaranteed care. Suburban Orchards Co., Dept. T. Biloxi, Miss.

WANTED—Matron for Baptist Children's Home in another State. Must be between ages thirty to forty, without children, strong and healthy. Address, Children's Home, care of Baptist Record.

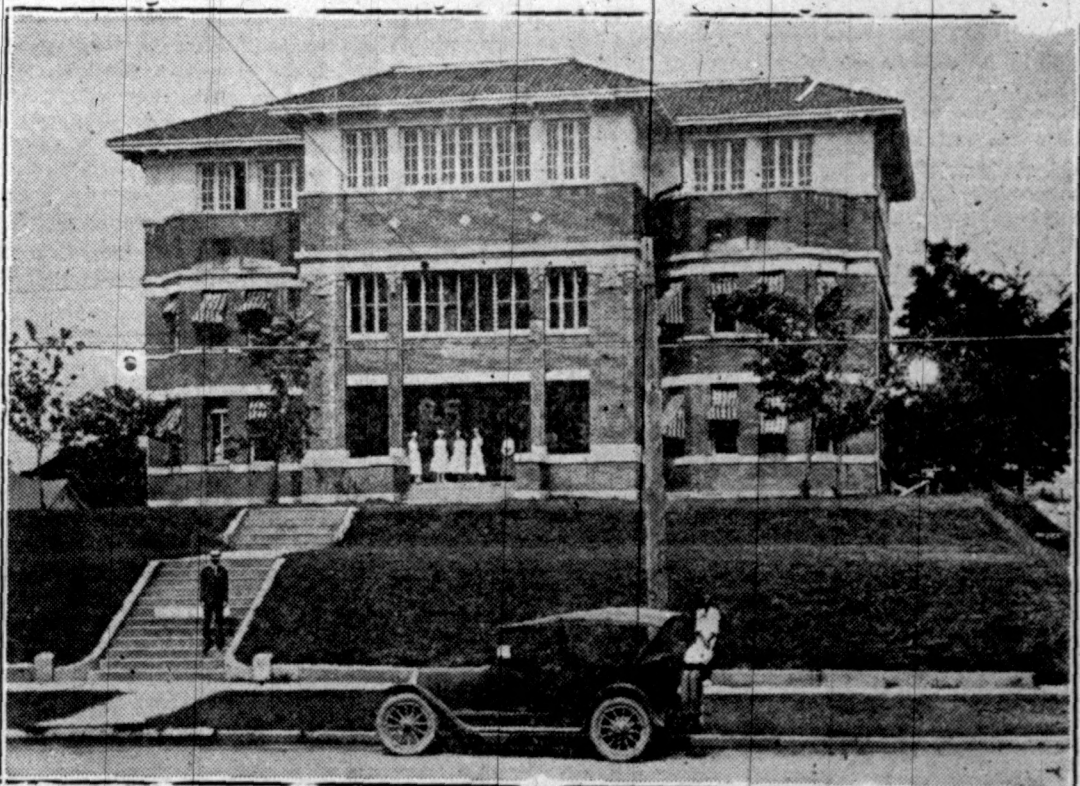
Fruit Tree Salesmen Wanted

LIBERAL CASH COMMISSION
PAID PROMPTLY
HOWARD-HICKORY NURSERY,
Hickory, N. C.

MISSISSIPPI BAPTIST HOSPITAL

CORNER NORTH STATE & MANSHIP

JACKSON, MISSISSIPPI



Modern Fire proof building, fully equipped clinical and Bacteriological laboratories; complete X-ray laboratory including 280 K. V. Deep Therapy machine, and Portable machine for bedside work; and Training School for Nurses; Radium in sufficient quantities for all work. Each department under direction of specialist in his field.

All physicians in good standing are cordially invited to visit and bring patients. Complete staff of visiting and consulting surgeons and physicians. All members of Baptist churches are requested to invite their friends to come to this hospital for treatment.

All Nursing Departments are under supervision of Registered Graduate Nurses.

General surgical, medical and maternity cases admitted. For arrangements call Mrs. B. E. Golightly, Superintendent.

MISSISSIPPI BAPTIST HOSPITAL

Moderate Rates

Phones 1385-9169

Jackson, Miss.

COLLEGE COLUMN

M. S. C. W. News Notes
A Prayer for the New Year
 God let me start the New Year
 right,
 Let me have dreams as fair and
 bright
 As sunshine. Let new hopes arise,
 As I look out with happy eyes,
 Upon the dawning day; and let
 Me strive to do, without regret,
 The harder tasks.

"The New Year is like a new vessel, untried, freshly painted, unscarred, bright in its promise and possibilities. Only time and use will disclose its real value. The Old Year has passed out of our vision into the ocean of unseen time past. 1926 is setting sail; we must see that for us it makes no shipwreck or our hopes or the hopes of others for us."

We are urging our students to begin the year by:

1. Placing their letters in the local churches.
2. Subscribing to The Baptist Student.
3. Reading their Bibles every day.
4. Attending Sunday School and church regularly.
5. Coming to Noon-day Prayer meeting daily.
6. Taking study courses when possible.
7. Leading someone to the Saviour.

The Hi-Spot for the last Sunday in December fell in Elizabeth Wyse's group. There were 9 present, 7 making 100% and 6 on this group are members of the local church. Mrs. Willis McClanahan is the Sponsor Mother of this group.

Regular Meetings have started again. A new member has been added to the Membership Committee, thus making 26 now on that committee, which meets regularly on Mondays at four. The B. S. U. Council held its first meeting on January 6th and outlined plans for the work of the New Year. Among the things to be stressed are another emphasis on placing the church letter in a local church, another campaign for subscriptions to The Baptist Student and the publishing of our little paper—The Baptist Workshop—every month. Copy is already being prepared for the first issue of this year. The Y. W. A. will hold its first meeting on next Monday. Helen Pierce, chairman of the Freshman circle, will lead the program. The Life Service Band is studying several chapters from "Winning to Christ", and memorizing a number of scripture verses, getting ready for the Student Evangelistic Week in February. The regular prayer meeting still continues at noon each day. Georgia Williams led the first one of the year. Miss Verda Von Hagan—the new educational director of the First Church—led the second.

Coming Attractions

Student Discussion Groups once a

week. Miss Louise Foreman will be with us Jan. 31st-Feb. 5th. The 3rd week in February will be Student Evangelistic Week. In March a series of studies in the lives of six Apostles will be offered. Three plays will be given in the Spring. One of these will be "The Trial of the Robbers", and at this time there will be a campaign for Tithers. A Sunday School Training School will be held this Spring when Mr. Byrd and his force are with us. The Revival at the First Church comes the last of February, extending into March. Our girls are getting ready to enjoy each of these events.

"ONE OF HIS LITTLE ONES"

Since my last report, I have received the following contributions from Mississippi for the pupil nurse who is sick in the Tuberculosis Sanatorium at El Paso:

Bessie Johnson.....	\$ 1.00
Mrs. E. K. Cox.....	5.00
Mr. and Mrs. W. K. Denson.....	7.50
Intermediate B. Y. P. U. (Logtown).....	5.00
Mrs. A. N. Rayburn S. S. Class (Grenada).....	5.50
Mrs. M. A. E. Jayess.....	1.00
Mrs. C. C. Briscoe.....	1.00
Iva Summerhill.....	5.00
Mr. and Mrs. J. S. Lever.....	2.00
Mr. and Mrs. H. G. Anderson.....	3.00
Mrs. Mary Sessums.....	5.00
C. C. Webb and Rev. F. Q. Crocket.....	1.50
C. C. Webb.....	16.00
Ruth Fite.....	2.50
Mrs. J. A. Huff.....	5.00
T. E. L. Class—Picayune.....	12.00
W. M. S.—Starkville.....	15.00
Adult Bible Class—Picayune.....	24.40
Mrs. E. L. Wells.....	5.00
Mrs. M. E. Stafford.....	5.00
R. W. Baulk, Jr.....	2.00
Mrs. R. W. Banks, Jr.....	1.00
J. F. Payne.....	2.00
Mrs. A. B. Smith.....	1.00
Mrs. G. L. Nielle.....	1.00
Mrs. Pauline R. Brandon.....	4.00
S. S. Class, Lowrey Mem. Ch. —Blue Mountain.....	3.85
J. D. Hollinshead.....	2.00
Mrs. C. C. Briscoe.....	5.00
Mrs. H. C. Joyner.....	5.00
Sunday School—Inverness.....	20.00
Senior Sunday School Class— Lumberton.....	5.00

We now have enough to pay her expenses for six or eight months, and hope that no further call will have to be made. Doctor Riley says he hopes eight months will be as long as it will be necessary for her to remain there.

—Louis J. Bristow,
 Baptist Hospital,
 New Orleans, La.

FROM DR. McDANIEL

Dear Brethren:

In this way I desire to thank all the friends who wrote me during my illness and absence. Their messages were comforting and sustaining. Through five months of inactivity I was conscious of the interest and prayers of many who did not write. They also heartened me. The discipline of patience was mitigated by the loving interest of those

saints of the Lord, my brethren and sisters in Christ.

I am back again in my study and pulpit greatly improved but not as strong as of yore. By practicing prudence I hope, in the course of time, to be myself again. Meantime, whether we be sick or well, absent or present, poor or rich, we should all do our best for our Saviour's Cause.

Yours fraternally,

—Geo. W. McDaniel,
 Richmond, Va.

THE STUMBLING STONE

Our Lord Jesus Christ is referred to in the Scripture as the "foundation stone" (Isaiah 28-16); as "the chief corner stone" (1st P. 26); as "the head stone of the corner" (Ps. 118-22); as "the stone which the builders rejected" (Matt. 21-42); and "a stone of stumbling" (1st P. 2-8).

Israel, as a nation, rejected the stone, and He became unto them a stone of stumbling and a rock of offense. The reason He became a stumbling stone instead of a foundation stone, unto Israel, was that they sought deliverance by the works of the law, and not by faith.

The "living stone" is precious unto those who believe on Him; but a stone of stumbling unto those who stumble at the Word.

What was Israel's trouble which caused them to stumble? It was because they did not realize their need of Him, but thought their own righteousness was sufficient. But they did not all stumble. Some of them received Him and "as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name." That same stone is a stone of stumbling today. As the Jews sought it not by faith, but by the works of the law, and it became a stumbling stone unto them: Even so now the doctrine of salvation through faith alone is spurned.

When we try to explain to the people that Jesus was our substitute; that He was the Just, suffering in the room and stead of the unjust; that all our sins were laid on Him, and He bore them all; that He was wounded for our transgressions, and was bruised for our iniquities; that He, who knew no sin, was made to be sin; and that God was in Him reconciling the world unto Himself; and that our salvation rests entirely on the suffering, death and shed blood of our Lord Jesus Christ, as our substitute in the fullest extent of the word. I say, when we try to explain this gospel to men, they will spurn it, turn from it, make all manner of fun of it, and will say that it is a dangerous doctrine, that licenses men to sin, etc. Why do men reject it? The answer today just as it was nineteen hundred years ago, is found in the 9th chap. and 31st and 32nd verses of Romans: "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the

IN MEMORIAM

HUSHED FOREVER

In a very beautiful tribute to the memory of the late and lamented Dr. W. Y. Quisenberry, in several of our religious periodicals, Dr. J. F. Love says, "The most passionate and appealing voice of Southern Baptists for Foreign Missions is hushed forever".

Dr. Love may be right when he refers to the voice of Dr. Quisenberry as being the most passionate and appealing of Southern Baptists for Foreign Missions, for he was all but irresistible, but he blunders seriously when he says that his voice is "hushed forever".

The voices of the living can now be wonderfully preserved and used after death, and just to what extent we may yet delve into the mysteries and wonders of the vibration of sound waves remains to be determined.

However, granting that his voice is hushed, so far as this life is concerned, yet we have the abiding hope that in the world eternal we shall see him face to face, and hear his voice again in the praises of the God whom he so much delighted to serve.

No, Dr. Love, the voice of our good and great Dr. Quisenberry is not "hushed forever".

Death

On Dec. 18, 1925, the Lord sent the death angel and called Mrs. Vanzandt to her eternal home.

She was born Jan. 19, 1886, united with the Baptist Church at the age of 15, and lived a devoted Christian until God called her to that home not made with hands eternal in the heavens. She was a member of Gum Springs Church. She was loyal to her church and pastor. She leaves a husband and two daughters, and a host of friends to mourn her loss. Our loss is heaven's gain. Her body was laid to rest in the Braxton Cemetery, service conducted by her pastor, M. E. Chapman.

—The Writer.

law. For they stumbled at that stumbling stone."

I have heard it said: "Well according to that kind of doctrine, a man may believe on Christ then sin all he wants to, and still be saved." Yes that is true, assuredly so! I sin all I want to, and I am saved. In fact I sin more than I want to. God pity the man, either saved or unsaved, who does not sin all he wants to. A man who wants to sin is an ingrate. It doesn't make a man want to sin to become gloriously and graciously saved, and become conscious of it; but on the other hand it has a tendency to touch and tender his heart, and make him feel grateful to God, and love his redeemer and Lord, and want to do His will. He has this advantage over an unsaved man, in that, he has the Holy Spirit dwelling in him, who comforts him; wit-

tribute to the
and lamented
rury, in several
odicals, Dr. J.
most passionate
of Southern
n Missions is

right when he
of Dr. Quisen-
most passionate
uthern Baptists
, for he was all
he blunders see
s that his voice

living can now
erved and used
st to what ex-
ve into the mys-
of the vibration
ains to be de-

g that his voice
this life is con-
the abiding hope
eternal we shall
e, and hear his
praises of the
uch delighted to

the voice of our
Quisenberry is

h

the Lord sent
called Mrs. Van-
home.

19, 1886, united
urch at the age
evoted Christian
er to that home
is eternal in the
member of Gum
he was loyal to
tor. She leaves
daughters, and a
mourn her loss.
gain. Her body
he Braxton Cem-
acted by her pas-
n.
—The Writer.

tumbled at that

said: "Well ac-
d of doctrine, a
on Christ then
to, and still be
s true, assuredly
nt to, and I am
sin more than I
the man, either
who does not sin
man who wants
rate. It doesn't
to sin to become
iously saved, and
of it; but on the
s a tendency to
his heart, and
teful to God, and
and Lord, and
ill. He has this
unsaved man, in
oly Spirit dwell-
omforts him; wit-

nesses to his spirit, and teaches him and guides him into truth. To be saved, and to know it, makes a man love the truth, and makes him willing to sacrifice for the sake of the truth. That is why we are spending our money to send the gospel to a lost world. That is the reason we plead with men to abandon their dead works, confess their sins, and fall at the foot of the cross and look and live.

It is indeed sad that men will stumble over the stone which is the Rock of Ages and depend upon their own righteousness and will not submit themselves unto the righteousness of God.

"As it is written, Behold I lay in Zion a stumbling Stone and Rock of Offense: and whosoever believeth on Him shall not be ashamed." (Rom. 9-33.)

—J. E. Heath.

Duck Hill, Miss.

BETTER SABBATH OBSERVANCE

This is a good age in which we are living. God has blessed the people of this country wonderfully in many ways, both in temporal things and in spiritual things. And His people are showing their appreciation of His goodness in many ways. The churches have never been more active in their work at home and also abroad. The members of the churches have never given more liberally of their means to advance the interests of God's kingdom.

However, there is one feature of the Christian life of this country that is not showing up very well, and that is in connection with the observance of the Sabbath. Every thoughtful Christian realizes that there has been a sad letting down in the keeping of God's law of the Sabbath.

This is true of the individual. Many professed Christians seem to fail to recognize the fact that the Sabbath is God's day, and should be kept sacred to His service.

One of the serious conditions of the present time is the way in which the Sabbath is publicly desecrated by being commercialized. This is true in connection with both business and pleasure. A strong effort is being made all over the country by commercialized sports and

amusements to break down the sanctity of the Sabbath.

How to meet this attack is troubling the churches very greatly. It is a difficult problem to handle effectively. Of course, the churches must preach and teach the obligation of all people to keep the Sabbath holy, but there is much need for concerted effort to bring to bear the united sentiment of the churches against the attacks being made upon the Sabbath.

The agency of the churches is The Lord's Day Alliance of the United States, which has just celebrated its thirty-seventh anniversary in New York. This organization has been endorsed by nineteen of the largest denominations in this country, and its Board of Directors is made up of men appointed by these churches.

Rev. David G. Wylie, D.D., is the President of the Alliance and Rev. Harry L. Bowlby, D.D., is the General Secretary. These both have their headquarters in New York.

Rev. Wm. S. Campbell, D.D., of Richmond, Va., has recently been appointed Secretary of the Alliance for the South. He is anxious to get information in regard to the way the Sabbath is observed in every community in the South. And he is also anxious to know of any place where there is need of improved conditions, in order that the Alliance may, as far as possible, aid the churches of the communities in making conditions better.

It is hoped that the readers of this paper write on this subject to Rev. Wm. Campbell, D.D., 3910 Seminary Ave., Richmond, Va.

UNION

On Saturday morning, Jan. 2nd, arrived at Union, where I found Brother G. O. Parker ready and willing to make the rounds with me in the interest of the Baptist Record; and, by his hearty cooperation we secured, before night, thirty seven annual subscriptions to the Record.

Sunday the pastor stressed the importance of taking and reading the Record, after which we secured three more subscriptions. Monday the pastor and I were on the pleasant job again, and by noon we had secured fourteen subscriptions, making in all fifty-four, each family

subscribing and paying for their own paper.

Brother Parker surely has a loyal bunch of folks, and they are ever ready to respond to his leadership. If I could but find all the pastors, whom I visit, as ready and willing to cooperate with me in putting the Record on, we would often have much better success with the work.

Yours for service,

—L. E. Lightsey.

"Tell the janitor to put up notices that no book agents are to be admitted to the building," said the publisher.

"But you have just advertised for agents to sell our new work," protested the secretary.

"Of course. I want to try the applicants out. If a man could be stopped by a little thing like that, what good would he be to us?"—Washington Star.

COTTON SEED Sikes' Early Big Boll
Pedigreed Cotton Seed
Has a record of making 64 bales on 32 acres. 1250 pounds makes 500-pound bale. Staple strong inch and better. Write for Booklet.
M. H. SIKES SEED FARMS,
Atlanta, Georgia

SORES BOILS, CUTS and
BURNS have been
healed since 1820
with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.



Hastings' Seeds
71st Catalog
Spring 1926
H.G. HASTINGS CO. ATLANTA, GEORGIA

The first thought of spring!

You can see a wonderful day is dawning, especially in the South.

Delicious fresh home garden vegetables from selected seeds; gorgeous flower color displays from seeds; plants and bulbs; big field crops—The foundation of planting success is Hastings' Seeds.

Write now for the big, new 1926 catalog—112 pages in all—full of worthwhile seed news, truthful descriptions and photographic pictures, many in natural colors. A postcard will do. Please write today.

H. G. HASTINGS CO.

ATLANTA

The South's Seedsmen

GEORGIA

GET
THIS
BOOK

GET
THIS
BOOK

New Year's Announcement
SOULFUL SONGS FOR SONGFUL SOULS

Churches and schools in need of new song books will be interested to know that
The Sunday School Board and Associated Baptist State Book Stores constitute the distributing agency for

The MODERN HYMNAL
Edited by ROBT. H. COLEMAN

Our advance order for 50,000 copies assures earliest delivery.
Cloth, \$65.00; Limp, \$45.00 hundred, delivery extra. Single copies, 80c and 60c postpaid.
Write for descriptive folder, or send your order to

BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVE.,
NASHVILLE, TENNESSEE

ORDER
TODAY

ORDER
TODAY

(Continued from page 13)

"Lands sakes, Flurdy Ann! You mus' be gittin' wrong in the head. Who ever heard tell of sich?"

"But it's so, maw. I seen the lady, Louise Horton, in the pictures and she was jest a little country girl like me and she got to be a fine lady fore the picture ended. She didn't say nothin' either. Jest let on like she was talkin'. Lucy says I must go to New Orleans and see her at the picture studio, and let 'em take my picture."

Florida Ann placed her arms akimbo, tilted her chin upward and rolled her eyes in imitation of a pose of the moving picture star.

"You'll help me git ready to go, won't you maw?"

"I ain't got nothin' to hep you with honey, and if I had I dunno as it would be for the best. It might lead you into a worldly life that no perfessor ought to lead."

"There can't be no harm in havin' your picture took, maw."

"You ain't got no edication to speak of, child."

"I won't need none, maw. I won't have to bother with these here old books no more. I'll make my fortune havin' my picture took and I'll get a doctor to straighten Jimmie's leg and buy a fine house and lots of nice clothes for us all."

"It sounds tso good to be the truth, Flurdy Ann, but I hope it's so. Here comes the cow. I'll milk tonight and you kin jest hep about supper. We'll let Dave and Jimmie know about you bein' a actress and the fortin soon's I git time to set down. It sounds plumb like book larnin' stuff."

(Continued Next Week)

OBSERVATIONS AND COMMENTS

Dear Brother Editor:

With your permission I have several notions in my head which I would like to perpetrate on the brotherhood. And because I may sometimes be somewhat personal in my remarks I deem it wise to conceal my identity, and write under the pen name of "Observer", as I have done occasionally in other papers.

I do not know any beter place to begin my personal remarks than with the Record and its editor. I commend the sound and sensible conservatism of the editor. His editorials are thoughtful and helpful in matter, and sane and sound in doctrine. But I fear they are a little too long. Also, I believe the paper would be more popular if the editor would decline to publish any article over one column in length, unless it is unusually fine and timely. I am glad the paper is to have a family page, and I wish it might have a little more variety in other features. Ask for short contributed articles, Brother Editor, on special designated subjects, by different capable brethren and sisters over the state. Now, be assured, brethren; I believe heartily in the Baptist Record and its able editor, and am offering these as "sympathetic suggestions".

Judging from reports I take it

that the State Board of Missions had a very earnest, prayerful and profitable meeting December 21-22. I believe in every mater they passed upon they sought only the will of the Lord and the highest service to His cause. This scribe sincerely feels that the leaders in our Boards and Conventions should ever keep in mind the view-point of those in the rear ranks of God's army, together with their problems, as well as the views and ambitions of those in the vanguard.

I am coming again, God willing; in the meantime I am yours in His service,
—Observer.

The new salesman, although very enthusiastic, could not be described as altogether convincing.

"This," he said, "is one of the finest blankets produced today. In material and in construction it is far above anything at present on the market. For the price there is nothing to touch it."

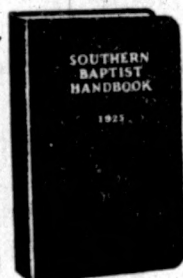
"What is the price?" his customer inquired.

"Just a minute and I will inquire," was the reply.—Pittsburgh Chronicle Telegraph.

To Sir Robert Ball she expressed her regrets that she had missed his lecture the evening before.

"Oh, I don't think it would have interested you," said Sir Robert; "it was all about sun spots."

"Was it really?" she replied. "Then it would have greatly interested me, for between you and me, Sir Robert, I have been a martyr to freckles all my life."



It
Ought
to
be

Every Church Office
Every Pastor's Study
Every Baptist Home

SOUTHERN BAPTIST
1925 HANDBOOK

A BOOK OF
DENOMINATIONAL
ACHIEVEMENT

A Helpful
Handbook
of
Information
and
Inspiration

Beautifully printed on light
Bible paper and handsomely
and durably bound in Green
Leatherette for only

\$1.00 Postpaid

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENNESSEE



God would rather see a man fail than leave the impression that His blessings do not merit the little work required as a fore-runner to their advent.

No. 4—Weekly News from the Circulation Department

"WATER VALLEY, MISS., HAS A WET NAME"

A linguist one day, always hunting for a play upon words, trying to concoct phrases with double meanings, stumbled upon the above phrase, "Water Valley has a wet name". That is true in one sense and entirely false in another. Bro. J. G. Lott, Pastor of the First Baptist Church is responsible, together with the fine folks in his flock, for the enviable reputation of the good town of Water Valley. He is doing a good work and the folks are doing a good work. This week E. E. Ballard is with him in the interest of a wider circulation of the Record in his membership.

GULFPORT AND COAST GOOD BUYERS

The boom on the coast is occasioned by their good sense in buying as well as selling. The First Church, Gulfport, has the Record in every home. Pascagoula also. This is the best sort of investment any church could make. It is natural that people familiar with good values in real estate should recognize like values in anything else. The best investment possible for the home or church is \$2.00 for a year's subscription to the Record. Union, Miss., Baptists also have bought a year's worth of the Record for every home.

"GRENADA IS THE HOME OF SUNSHINE"

Now, this is no pun or joke. Grenada is the home of Sunshine. Dr. W. E. Farr is kown among a circle of his younger friends of the state as Dr. Sunshine. He keeps a lot of it on hand. E. E. Ballard will hold forth at Grenada third week in this month, getting more folks to read the Record than ever before. Unless you are already "soured" on the world, you'll more than likely get a lot of good out of the Record. Dr. Sunshine thinks so.

HATTIESBURG IS A HUB WITH SPOKES

You've heard a lot of booster talk about Hattiesburg—one thing they boost with profit is the Baptist Record. They know a good thing when they see it. Every Baptist church in the City has the Record in the budget. Not only that, nearly all the churches in that Association have the Record in the budget. Sumrall has it in all the homes; the fine little City of Lumberton has it in the budget. The effect of the Record in these churches is telling. Rev. L. A. Materne, popular pastor at Lumberton has already started on a new church building project and he has only been in Lumberton a few months. Of course, Bro. Materne's ability is paramount but the Record furnished a good foundation and background.

TWO HEADS ARE BETTER THAN ONE

The wise man noses around for new suggestions. We never get too old to learn. This work is dropped:—"The additional power of the Record in the homes of your church members is oftentimes the extra hundred pounds of steam that pulls the load over the grade."

The Best Way is to do Something About IT Now

The Baptist Record

Circulation Department



It is as wasteful of time and energy to try to carry on religious work without the aid of religious publications as it is to use a "Georgia scooter" where a tractor would work efficiently. You can grow a little crop one way—a bountiful harvest the other.

